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ABSTRACT

The value systems of faculty at three junior colleges in California (each representing an urban, rural, or suburban character) are compared, and the institutional personality of each college is described in terms of the perceptions held by its instructors. The specific purposes of this study are to: (1) identify the values held by 238 staff members at these three colleges; (2) identify institutional contrasts in value ranking patterns; (3) determine staff members views of the junior college environment and their roles in it; and (4) determine the relationship between their values and their perceptions of junior college purposes and functions. This study is considered only a pilot study, but it revealed that institutional personalities of junior colleges are created by the value orientations of their staff and that the perceptions and values of staff can determine whether an institution succeeds or fails in achieving its objectives. (CA)

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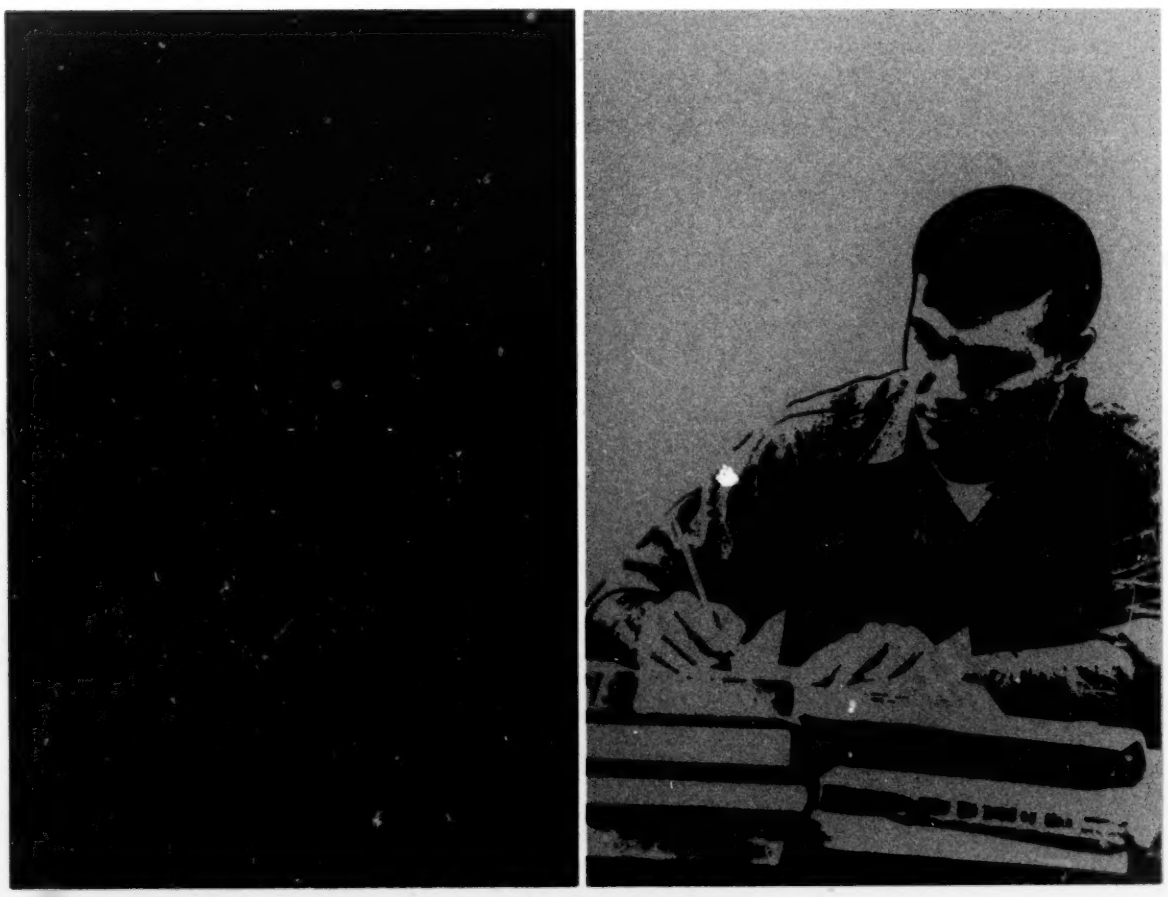

JUNIOR COLLEGE FACULTY: THEIR VALUES AND PERCEPTIONS

By Young Park

UNIVERSITY OF CALIF.
LOS ANGELES

JUL 15 1971

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ACKNOWLEDGMENTS

The study of personalities in the junior college is a comparatively new area of research. This study of values and perceptions is but one outgrowth of a series of such investigations begun by Florence B. Brawer and Arthur M. Cohen; the staff survey used in this project is the result of their labors. Acknowledgment and appreciation are extended to Milton Rokeach for the use of his value survey and to Hazel Horn, who edited the manuscript.

In passing, a word should be said for Dr. Cohen and the staff of the ERIC Clearinghouse for Junior Colleges; they have been the source for many publications dealing with topics of this nature. If significant research is achieved, Dr. Cohen's contributions will certainly constitute no small part.

PREFACE

A major purpose of the Educational Resources Information Center is the analysis and synthesis of pertinent information. This function involves ERIC Clearinghouse staff members in a variety of activities—e.g., acquiring and abstracting documents, analyzing lines of investigation and plotting research trends, synthesizing the findings obtained in a diversity of studies, and preparing and testing models for new approaches to examining the field. Dissemination takes place through the ERIC publications, *Research in Education* and *Current Index to Journals in Education;* the Clearinghouse-sponsored *Topical Papers;* and the *Junior College Research Review* and monographs published with the cooperation of the American Association of Junior Colleges. This publication is Number Twelve in the monograph series.

One of the pressing needs in two-year college education is examination of the institutions from different viewpoints. It is not enough to count buildings, courses, and costs: the underlying premises, assumptions, and value structures of the people involved in the enterprise must be viewed as well. Many Clearinghouse activities relate to this latter charge. This monograph stems from one of them—the design, development, and dissemination of research models for junior colleges, a continuing effort to prepare, test, and distribute new modes of assessing the colleges and the people in them.

In this monograph, the author reports some of the findings of a study of three diverse Southern California community colleges. The data used in the study were obtained from survey responses given by faculty and staff members of the three colleges. The survey assessed perceptions of the institution and values held by the individuals. The author's syntheses and conclusions shed new light on the functioning of today's community colleges.

Young Park has been affiliated with the North Orange County Junior College District in California and is presently a special assistant to the dean, UCLA Graduate School of Education. Our thanks to him, to Milton Rokeach for authorizing use of his value scales, and to the U.S. Office of Education and the American Association of Junior Colleges for making this report possible.

Arthur M. Cohen
Principal Investigator and Director
ERIC Clearinghouse for Junior Colleges

INTRODUCTION

chapter 1

Although the public junior college is one of the most discussed institutions in the educational world, little is known about it as a living entity. Much is written about pedagogical matters, class size, and innovation, but material on members of the junior college community is scarce.

It is often said that "publish or perish" is the motto of the university professor. Caplow and McGee claim that the university professors are caught in a vise because they are "paid to do one job, whereas the worth of their services is evaluated on the basis of how well they do another" (32:69). On the other hand, the junior college teacher is presumably paid to do one primary job—to teach. Does he actually see himself merely as a teacher? What kind of person is he and how does he see his role in the junior college? Moreover, how does he see the junior college as an institution?

Florence Brawer has written an enlightening monograph on the subject of personality of teachers in higher education. Its purpose is to help "provide an image of what the institution is like and . . . [to help in the] selection, recruitment, and assignment of faculty and administrators" (24:XVI).

There remains, however, the problem of how to assess the personality of a junior college teacher and how to determine his perception of his "role."

In a recent publication, Arthur Cohen describes the junior college faculty of 1969 as instructors who have:

> . . . gained the clear identity and status which their predecessors had long sought. They are recognized as setters of the objectives . . . and recommend modes of behavior for all citizens in the community. . . . a significant difference is that they understand and accept a specific set of functions (41:46-47).

Cohen implies that the faculty of the junior college today have not conceptualized their role in the general scheme of higher education. Others agree with this implication, but what *is* the role of the junior college teacher and what are his personal characteristics? Does his personality affect his conception of his role and his interpretation of what the college should be?

A study of the role of the junior college teacher seems inseparable from the subject of "personality" and "perceptions of the environment" — those elements that make up his personality and the way he "sees" his world. This investigation examines the personality of the junior college teacher, as reflected by his values, his views of the institution as he sees it, and his role in that environment.

Writing in the *Junior College Research Review,* Arthur Cohen comments on the fact that what is known about the junior college is found in "vaguely worded reports, platitudinous public relations releases, and tautological studies of minutiae . . ." (209:2). If this is true, and many in the field agree, what is the "real" junior college? Do the members of the junior college community accept these platitudes as true descriptions of their institution? Have the junior colleges, in fact, given away their right to speak for themselves? Are they merely basking in the limelight of the prestige of higher education? Is there really "a" junior college image for all people at all times? Or do other forces dominate the character of the curriculum and the teaching methods, as well as of the institution itself? This lack of a clear image of the junior college is not a new issue. It was charged against the American Association of Junior Colleges by Michael Brick in his history of that organization some years ago (26).

Events of the past few years indicate that the university image is not necessarily the most desirable one for the junior college to emulate. There are serious doubts among the university faculty, students, and the community at large that this form of educational organization and image is truly relevant in the seventies. Meanwhile, what is happening, or not happening, in the junior college? Will the junior colleges continue to follow the lead of the university? Or will they change as the community begins to demand more than platitudes? If there are questions about the values of the university, what of the values of the junior college? What values—personal and institutional—are being passed on by the junior college teacher? Do his values have any relationship to his views of his role in his work environment? Moreover, how does the individual contribute, if at all, to the development of the character of the institution? Is the junior college merely a place to work or does it have important social and personal values attached to it?

Unfortunately, a survey cannot isolate individual responses for analysis. A basic assumption in this report, however, is that all institutions are what each individual "thinks" or "feels" they are. Therefore, this investigation is individual-oriented and, as such, must deal with "personality," "perception," "role," and other forces that contribute to the development of each facet.

Specifically, the fourfold purpose of this study is (1) to identify the values held by the staff members of three junior colleges; (2) to identify institutional contrasts in value-ranking patterns; (3) to determine staff members' views of the junior college environment and their roles in

it; and (4) to determine the relationships, if any, between their values and their perceptions of the junior college functions and purposes.

The data were collected not only to fulfill the purposes stated, but also to provide a basis for describing what this study refers to as the "institutional personality" and to answer the question of how, *if at all,* the junior college environment is unique. Does a distinct "junior college" environment exist or is the institution a hodgepodge of ideas, values, and perceptions?

The information may also help to explain the basis for a teacher's perceptions of "teaching" and "learning," that is, teaching behavior. It is assumed that a teacher teaches in a particular way because he sees the school, his students, and himself in a particular frame of reference. Thus, to better understand junior college teachers, the researcher should seek the base to which the person relates his perceptions and his behavior.

Another important purpose of this investigation is to examine the need for (or the lack of) "learning theories" in the junior college. If teachers have preferred modes of conduct in the classroom, they must have *some* rationale for them. Many writers agree that the behavior of teachers is rarely discussed in relation to any particular learning theory (197:449). However, before there can be a change from a preferred action to a planned action, namely, a learning theory, there must be a clearer understanding of the personalities and perceptions found in the junior college.

Preliminary research revealed that a *complete* investigation of teacher personalities, perceptions, and characteristics of the institution would uncover an enormous amount of material, far beyond the scope of any single study. Since there have been few in-depth studies made of institutional characteristics relating to staff values and perceptions, this project is considered only a *pilot* investigation.

In this pilot study, many inferences were drawn from the material collected, any of which could be used as the basis for further research. In addition, a variety of other studies can be generated from the specific contents of each chapter. Chapter 2 deals with selected definitions of key concepts used as bases for conclusions and fulfillment of the purposes outlined above. The subject of teacher personality has not been extensively studied, especially at the junior college level. Cohen and Brawer (44:vii) note that the great number of investigations conducted over the years have failed to suggest a way of looking at teachers that represents the wishes of the profession or is acceptable to more than one group.

This study assumes that values are a basis for perceptions and concepts of roles and that one of its major concerns is how the values held by junior college teachers affect their institutional perceptions and concepts of roles. Based on the definitions selected for personality, perception, values, and role, the term "institutional personality" was coined for this study. It may well be that the personalities and values of the

junior college staff have created an "educational bureaucracy" whose major purpose is self-perpetuation.

Procedures, instruments used, subjects, and institutions are described in Chapter 3. The institutions, referred to as "Urban College," "Suburban College," and "Rural College," represent three geographic, economic, and social types. The differences in the personalities of the institutions, as indicated by staff values and perceptions, raise questions of why and how they differ. The questionnaire used is of special interest, for it is a counterpart of similar instruments being used in two separate studies involving students and the governing boards of the same three institutions.

Discussion and analysis of the data, contained in Chapter 4, were not confined to quantitative reporting, but expanded to further define what this study calls the "institutional personality." The conclusions and suggestions for further study in the final chapter were prompted by the revelations in the survey that the institutional personalities of junior colleges are created by the value-orientations of the staff and that perceptions and values held by the staff can determine whether an institution succeeds or fails in achieving its objectives.

AN OVERVIEW

chapter 2

This investigation contends that teachers behave within a frame of reference that contains many variables. Value is but one of them. Others, such as personality, perception, and institutional press, are also considered vital to the creation of what Parsons and Shils refer to as a "theory of action." This concept involves "actors, a situation of actions, and the orientation of the actor to that situation" (153:56-60).

Closely related to a theory of action is Milton Rokeach's idea of a "system of action." He feels that man's behavior can be better understood by relating it to his "belief system" rather than to elements of any other particular system (138; 139; 166:19). The concept of a "system of value-orientation" is, therefore, relevant to the examination of the junior college teacher's perception of and orientation to the institutional environment.

Using the concept of value-orientation as it relates to teaching behavior necessitates dealing with such important terms as personality, perception, and values. Definitions for these terms vary widely, however, and depend on the particular context in which a writer wishes to use them. This study is directed toward a specific thesis, and the following brief comments on these words are made to establish the basis for their usage throughout the remainder of this study.

Personality. Both the literature on the subject of personality and the variety of definitions of the term are monumental. In this study, the theme of "individual plus the situation or environment" will be used, as it fits the concept that the teacher plus the institution results in—or should result in—learning. From a clinical point of view, the term "environment" has a multitude of meanings, from "human needs" to what Carl Rogers refers to as "I" or "me" (162:498).

Whatever the interpretation of environment, the cathexis between the personality of the teacher and his environment is vital to the educational process. As Getzels and Jackson point out, the "educational impact of [the teacher] . . . is surely not due solely to what he knows, or even to what he does, but in a very real sense to what he is" (66:506). The definition most appropriate to this study is Gordon Allport's:

> Personality is the dynamic organization within the individual of those psychological systems that determine his unique adjustments to his environment (11:48).

Perception and Role. Perception and role are inseparable in this study because one of its major theses is that the teacher will react to his own conception of the role he has within a given environment. The crucial element is what the teacher relates his perception to. Rogers states that the individual reacts to his perception of the environment and that what he perceives is, for the individual, "reality." He also maintains that the only real frame of reference a person has for his perceptions is himself (162:494).

If reality varies with individual perceptions, teaching roles will vary accordingly. Nevitt Sanford refers to this as "role-performance" as opposed to "role-demands." Any discrepancy between the two roles is the teacher's *conception* of the demands (170:52-53). The teacher's conception, or perception, of his role may be manipulated by the individual in such a way that the perceptual data will conform to a particular orientation. Tagiuri, Petrullo, and others feel that people "condition" their reactions by individualizing their perceptions (188).

Other writers feel that acquired habits and social pressures determine perception and responses to any given situation. Murray refers to *"alpha"* and *"beta"* presses, meaning, respectively, those that actually exist and those that are the person's own interpretation of the phenomena perceived. The amount of conflict between Murray's *alpha* and *beta* presses, or Sanford's role performance and role demands, has direct implications not only for the individual, but also for other elements within the situation (in this case, the junior college institution). Murray states that when "there is a wide divergence between the *alpha* and *beta* press we speak of delusion" (139:122).

Theodore Newcomb feels that people will perceive situations as they have learned to do and that the learning process or habits of response are "a result of successes and failures that follow from actions based on 'right' and 'wrong' ways of perceiving situations" (143:3). It would seem, according to the experts, that the "organizational system" of the teacher has the power of selection in perception and is affected by motivation, habit, momentary press, etc. "It is," as Hall and Lindzey state, "not objective reality which serves as a determinant of behavior but rather objective reality as it is *perceived* or assigned meaning by the individual" (75:25).

This concept is vital to education because a basic change is occurring in society with little or no concomitant change in education. Whether there is a change in the teacher's perception of his role, as indicated in his value priorities, is an important part of this study.

Values. The term "value" is used here in the same context as in Kluckhohn, Rokeach, and others, who see value-orientation as being the criterion of selection used by the individual (102:395; 164:Ch. 7). Along

these same lines, but more directly related to values and teaching, is Philip Jacob's study of values held by college students. He concludes that values are inseparable from teaching (92:xiii). If this is the case, what values influence junior college teachers? Writing in the *Harvard Educational Review,* G. D. Spindler proposes that new "emergent values" are replacing the traditional values associated with puritan virtue and individualism. The new values supposedly represent a relativistic moral viewpoint and emphasize social contact (240:145-156).

Are there new values, and if so, do junior college teachers incorporate them into their value-orientations? Or do the new values affect students, faculties, and administrators differently? If the latter is the case, there is a basis for conflict among the three groups as well as between the generations.

The most recent work relating to values and value measurement has been undertaken at Michigan State University under the direction of Milton Rokeach. His concentration on values stems from the fact that value "is clearly a more dynamic concept than attitude, having a strong motivational component as well as cognitive, affective, and behavioral components" (232:14). According to Rokeach, values are standards or criteria that tell us how to live, justify our own actions, and judge the actions of others. Moreover, if "you claim to have a 'value' and you do not want to influence anyone else . . . the chances are it is not a value" (231:550).

A major problem faced by value-oriented thinkers is "measurement." Some years ago Gordon Allport *et al.* devised a "test" to measure six categories of values as defined by Eduard Spranger (12:35; 181). A simpler instrument developed by Rokeach is used in this study. (See Tables 5 and 6, pages 17 and 18).

Rokeach concentrates on what he refers to as "preferable modes of conduct and preferable end-states of existence." The distinction between the two involves "means and ends, between instrumental and terminal values." He proposes that there is an organizational hierarchy of values for each individual. According to Rokeach, behavior, in respect to an object, is always the function of at least two attitudes: (1) the attitude toward the object (A_o), and (2) the attitude toward the situation in which the object is encountered (A_s). The two attitudes will cognitively interact, and behavior becomes a function of the relative importance of A_o and A_s (164; 165:162-164; 25).

Rokeach's value survey asks each respondent to *rank* certain terminal and instrumental values according to his *own* value-orientation. In light of Rokeach's extensive research in the field of axiology and his rationale for the use of the value survey, it was used as the major instrument in this study.

Institutional personality. An important premise of this study is that each institution has its own personality. Furthermore, the institution's personality reflects the perceptions of the staff and students who make

up its population. Many sources indicate that individual perception does affect the character of an institution and that there are "formal organizational values and objectives" in opposition to "informal organizational values and objectives." The two combined—at times in conflict—make up the total institution. Robert Prethus describes the informal portion as "latent" or "unofficial goals" that seem to "subvert organizational ends." He feels, however, that the unofficial goals are not only legitimate, but that they often help the organization achieve its manifest goals (15:116; 124:9-11; 158:4).

Viewed in this context, the teacher's value-orientation and his perception of his role would have direct bearing on the personality of a given junior college. Jacob Getzels concurs that each individual stamps the particular role he occupies with the "unique style of his own characteristic pattern of expressive behavior" (65:154).

In the junior college, the classroom becomes what Barnard refers to as the "environment of decision" (15:Ch. 13). Every teacher must make decisions involving methods, tests, student abilities, goals, objectives of the course, and the institution itself. How he makes these decisions will, to a large extent, determine the personality of the institution.

An obvious question is how the teacher decides on a course of action. Prethus suggests that the organization fosters personality types who "give the organization's claims priority over conflicting demands such as loyalty to friends or to personal ideas" (158:17). Arthur Cohen indicates that a similar force exists in the junior college.

> Junior college teachers are told they will be judged on the basis of their teaching. Coupled with the initial role-choice of the new teacher, the organizational climate exerts a force for "teaching" too powerful, in most instances, for a single individual to overcome, no matter how much he wishes to be considered primarily as a member of an academic field (41:97).

The organization, whether a private or public institution, exerts a powerful influence over its members. Yet there is some mystery about what the organization is, where it obtains its power, and how its character is formed. A number of answers have been offered. Melville Dalton concludes that the key is in the "unofficial power struggles" within the organization (47). Carzo and Yanouzas state that "values are the criteria or standards that guide individuals in their selection of the appropriate behavioral alternatives in a given situation" (35:147).

"What" the organization is becomes secondary to whether personalities are created by the organization or whether the organization is given substance by the individual members. Herbert Simon (177:202) and Philip Selznick (174:40) seem to feel that institutions are not "economic men" and the organization and operation of institutions are heavily dependent on human decisions.

One would expect an educational institution to be free of the power struggles and value differences found in private organizations, but this,

of course, is not the case. Warren Martin of the Center for Research and Development in Higher Education, Berkeley, writes about the fallacy of assuming that institutions are "value free." The selection of subject matter, the interpretations, and "a score of other academic decisions are shot through with value judgments. To fail to acknowledge them and face this situation openly is to fool the dull students and make the bright ones cynical" (130:42-43).

There is little doubt that human values make schools very human institutions, characterized by the same attributes that distinguish human personalities. Moreover, subcultures within schools not only contribute to the total personality but can be considered idiosyncrasies of the institutional personality. Robert Pace describes them as "environmental presses" (149:50).

Institutional personality of the junior college. Unfortunately, it is an accepted fact that junior colleges are evaluated "by the numbers." As one publication puts it, junior colleges are compared and evaluated by the "proverbial accreditation team inquiring about the number of books in the library and the percentage of faculty with doctorates . . ." (161:3).

There has been little but quantitative analysis of the junior college as an institution. Some writers concentrate on "institutional purposes" rather than on books and doctorates. T. R. McConnell refers to the "people's college" and its function as a community service organization. He views the junior college as an adjunct to the university's functions, or at least to those functions with which the university would rather not deal. The heavy emphasis is on the "transfer function" of the junior college, which really means the "remedial function" (122:Ch. 7).

Other writers seem to feel that individual perceptions and values have greater influence on the character of the institution. Leland Medsker comments that teachers and administrators "in any type of college inevitably influence, by their attitudes, the nature and quality of the program" (131:169).

Blocker, Plummer, and Richardson also note that individual perceptions are important in the creation of the personality of the institution:

> . . . there are many images of the two-year college which grow out of attitudes, values, and consequent perceptions of individuals and groups in society. Each perception of the college is the product of the values and needs of the individual or group at a particular point in time (20:12).

Unfortunately, these writers merely note that such factors as values and perceptions have an effect on the image of the institution. They still tend to concentrate on the formal organization of the junior college. In a disconcerting manner, these functions and purposes are simply accepted by subdued consensus and teachers are supposedly trained to perform according to what Cohen, as quoted earlier, calls "vaguely worded reports, platitudinous public relations releases." If this is correct, the

institutional personality of the junior college is "pre-defined" for the teachers and accepted by them.

Public relations releases make much of the youthfulness of the junior college and point out that it is the "educational innovation" of the twentieth century. Yet many would say the personality that the junior college seeks, namely, that of the "prestigious" university, has outlived its usefulness. Nothing better illustrates this attitude than the description given by Thomas O'Connell of what he considers the "importance of ceremony."

> Some community colleges, under the pressure of getting under way quickly, have ignored the importance of ceremony in the life of a new institution. At Berkshire, we thought it essential to have a formal academic ceremony with the governor and other dignitaries present to mark the opening of the college. Not to do so would have been like bringing a child into the world without some formal ceremony such as a baptism (145:84).

A reasonable assumption is that a teacher teaches according to some theory of learning; but this does not seem to be the case. He teaches in a particular way because he sees the school, his students, and his role in a particular frame of reference. The lack of any consistent learning theory implies other basic rationales for "preferential" action. The idea that attitudes, beliefs, and values serve as a basis for behavior of all types is advanced by many researchers. Accordingly, a more accurate description of the junior college, based on value-orientation, is individual rather than institutional.

SUBJECTS, INSTITUTIONS, INSTRUMENTS, AND PROCEDURES

chapter 3

Based on the premises discussed in the previous chapter, a study was made of staff members of three junior colleges to identify their value-orientations and their perceptions of the institution. This chapter describes the subjects, institutions, instruments, and procedures employed in the investigation.

1. *Subjects.* The subjects were 238 staff members of three selected junior colleges in three different counties in Southern California. The colleges will be referred to hereafter as "Urban College", "Suburban College", and "Rural College". Over 50 per cent of the subjects attended a junior college and 65 had earned an Associate in Arts degree. (See Table 1, below). Moreover, 57.8 per cent of the subjects have lived longer in California than in any other area. Considering the maturity of the junior college in this state, they should be well acquainted with the existence of, and supposedly the function of, the junior college as an institution.

TABLE 1
SUBJECTS WHO HAVE ATTENDED JUNIOR COLLEGE
N = 231

College	Yes	No	Total
Urban	39	40	79
Suburban	67	51	118
Rural	12	22	34
Total	118	113	231

They attended a fair representation of colleges. Since so many were long-time residents of California, the effects of free public higher educa-

tion are shown by the number of degrees from state colleges and universities and by the fact that most of the subjects exceeded the level of education of their parents. A shift in the type of occupation is also indicated, as only 51 of the subjects' parents were teachers. Most of the parents were below the managerial level and most ended their education with high school.

As expected, most of the subjects have had secondary teaching experience, but for more than half, it was only one to five years. (See Table 2, page 12). As more than half the 238 subjects were at least 40 years old, it seems that many, although mature in years, had had few years of teaching experience.

TABLE 2
TEACHING EXPERIENCE OF SUBJECTS
N = 238

	NUMBER OF YEARS			
Level of Education	**1 to 5**	**6 to 10**	**11 or more**	**Total**
Public Elementary				
Urban College	5	0	1	6
Suburban College	8	0	0	8
Rural College	4	1	0	5
Public Secondary				
Urban College	13	17	10	40
Suburban College	31	20	5	56
Rural College	7	5	6	18
Private School				
Urban College	5	2	1	8
Suburban College	3	3	1	7
Rural College	2	1	2	5
University (4-year)				
Urban College	8	2	3	13
Suburban College	21	3	1	25
Rural College	7	1	1	9
Junior College				
Urban College	26	18	27	71
Suburban College	62	31	13	106
Rural College	19	3	2	24
Total	221	107	73	

2. Institutions. A comparison of the three junior college districts reveals the inconsistency of the composition of school districts in this

state. (See Tables 3 and 4, page 13). Urban College District has a population of 250,000, yet has fewer high schools than Suburban College District, which has only 11,000 more citizens. The disparate emphasis placed on education beyond high school is shown in the number of students at Urban College, which is 43 years old, compared with Suburban College, which is five years old and the second campus in the district.

TABLE 3
DESCRIPTION OF JUNIOR COLLEGES SURVEYED

College	Year founded	District size (sq. miles)	Number of feeder high schools	Type of community	Population of district
Urban	1927	29.25	6	industrial	250,000
Suburban*	1965	76	8	residential	361,000
Rural	1962	2500	4	agricultural	60,000

* Part of a multi-college district.

TABLE 4
NUMBER OF STUDENTS, FACULTY, AND ADMINISTRATORS IN JUNIOR COLLEGES SURVEYED

	FACULTY			STUDENTS			ADMINISTRATORS
College	Full-time	Part-time	Total	Full-time	Part-time	Total	Full- and part time
Urban	89	97	186	1600	1100	2700	9
Suburban*	122	6	128	2027	1407	3434	6
Rural	37	28	65	465	843	1308	5
Total	248	131	379	4092	3350	7442	20**

* Part of a multi-college district.
** In the survey, 28 subjects classified themselves as administrators.

Other extremes are also evident. One college serves an area of 2,500 square miles and another, about 30 square miles. Rural College District has four high schools for a population of 60,000 or one per 15,000 people, while Urban College District, with a total population of 250,000, has only one high school for each 41,000 people. Meanwhile, Suburban College District has only one high school per 45,000 people and, with two campuses, one junior college for every 180,500 persons.

The student-teacher ratio differs most between Urban College and the other two colleges. It has a ratio, counting full- and part-time teachers and students, of one to fourteen students. Suburban College has a ratio of one teacher to nineteen students, and Rural College, one teacher to twenty students. It is interesting to note that the number of part-time students at Rural College is almost double the number of full-time students. This may be characteristic of a rural junior college, for the opposite is true of Suburban College, located in a middle-class residential area, and of Urban College, which is primarily industrial.

3. **Instruments.** These were:

a. *Value Measurements.* Rokeach's Value Survey was used to determine how each subject ranked himself, according to his *own criteria of priorities,* from a list of 18 terminal and 18 instrumental values. In the value survey, the terminal values represent "desired end-states of existence" and the instrumental values are described as "desired modes of conduct. (See Tables 5 and 6, pages 17 and 18.)

b. *Staff Survey.* The Staff Survey was developed by Arthur Cohen and Florence Brawer of the University of California, Los Angeles.* The questionnaire sought information on: What kinds of people are teaching in the junior college? What are their values, goals, opinions, and perceptions of the junior college as an institution? What are the roles perceived by the teachers in relationship to colleagues and administrators? The questionnaire was divided into several sections seeking data about the person, his views, and his values.

4. **Procedures.** Of the 242 faculty members who were given the questionnaire, four returned blanks, leaving 238 valid subjects. Each item in the booklet was assigned a variable number, giving a total of 352 variables. Using these variable numbers, a series of computer reports was generated for analysis. They include the following:

a. A complete listing of all responses of the 238 subjects to all the questions. From this report, numerical total responses and percentages were made available for all the questions in the survey, and the mode, median, and mean were reported.

b. A listing of all responses by all subjects divided by institution. The same type of information obtained in the first report was made available, but separated according to institution.

c. A special report giving the number of responses to selected items in the survey according to how the subject ranked each of the terminal and instrumental values. This was accomplished by a cross-tabulation of frequencies between two variables, that is, responses to questions in the survey and value rankings (144:Sec. XII).**

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* It accompanied the freshman survey given to approximately 2,000 students entering the same three institutions involved in this study.

** The specific purpose of this kind of report is to produce a Chi square score when testing for levels of significance.

From these reports direct observations were made of frequencies, clusters of responses, and the median rank of values for comparison within the various subcategories. Although the results are actually displayed in statistical tables, a certain amount of subjective interpretation is essential in both the value survey and the staff survey. This interpretation may be challenged as being so personal that the data obtained are not truly measurable. However, it is important to point out that qualitative or interpretative analyses were not the purposes of the study. Moreover, terms such as value, perception, and personality are highly subjective by nature. The major concern of many students of values, personality, and perception is not to establish an absolute definition of them, but to find a reasonably common base from which to operate. With this rationale, interpretations and assumptions are made as part of the analysis of the data. The subjective nature of the analysis will be confined as closely as possible to the stated purposes.

The study sought *distribution* and *frequencies,* its only measurable elements, from which to draw inferences and conclusions. An analysis of the interpretations and individual definitions given to the values and of the rationale used for the priority ranking of the values by the subjects was not among the purposes of the study.

In many cases there were fewer than 20 responses; these were either not reported or combined with a related category. For example, as only eight subjects were less than 25 years old, only two age groups — those under 40 and those over 40 — were used. In another instance, the subjects were asked to rank responses in the three categories of below average, average, and above average. So few ranked any of the items below average that these responses were combined with the average group.

In addition to the cross-tabulation of responses to the staff survey and the value survey, tabulations were made of staff responses (by institution) of their views and opinions concerning students, teaching methods, and other issues directly concerned with their perception of the institution. Tabulations reporting the median ranking of terminal and instrumental values (by subject and by institution) were also made.

The raw data were not subjected to elaborate statistical treatment. The "value" of the descriptive evidence was considered of greater importance. The purpose of the study was not to determine "quality" or to "measure" a single item, but to seek likenesses and differences in the value patterns of the subjects and of the institutions surveyed that may or may not contribute to the creation of a particular phenomenon, namely, the junior college environment. This is similar to what Van Dalen refers to as the "causal-comparative method of research" (194:200).

DISCUSSION AND COMMENT

chapter 4

In the preceding pages, an attempt was made to direct the reader to three concepts: first, that the junior college teacher should be studied as an individual rather than as a teacher of a particular subject; second, that values are important to the formulation of personality, which affects perceptions and the roles assumed by people within a given environment; and third, that each junior college has an institutional personality that is the reflection of the values and perceptions of the staff.

These major assumptions are based on the idea that the junior college, as an institution, is a living entity and that the staff is the major contributor to its character. The first reaction to the data collected is that a quantitative display is not the most effective way to isolate and study individuals. In composite form, it tells much about the institution, but an exact analysis is almost impossible because of the loss of "individuality" in a general survey. However, without a one-to-one confrontation with the subject, little can be done to overcome this limitation.

Although the following discussion has serious drawbacks, important data have been collected and several revealing reports have been extracted that relate to the stated purposes and to the question of relationships between value patterns and perceptions. According to the purposes explained earlier, the results of the survey are divided into four sections for discussion.

Purpose One: To identify the values held by staff members of several selected junior colleges. Tables 5 and 6 show the relative composite median ranking of values of each institution and a comparison of these rankings with the total composite ranking by all the subjects. Although the rankings are similar, they are not exactly parallel. For example, *Salvation* and *Obedient* are the only values with the same composite rank at all three colleges.

These rankings could be interpreted in several ways. The values can be divided into "personal" and "social." The terminal values could be interpreted to mean "personal" and the instrumental values as "professional," that is, more directly related to teaching than to the individual. From whatever point of view, some arbitrary interpretation is necessary

TABLE 5
COMPOSITE RANKING OF INSTRUMENTAL VALUES ACCORDING TO MEDIAN SCORES

Instrumental Values	Total Subjects N = 238	Urban College N = 82	Suburban College N = 122	Rural College N = 34
Ambitious	13	10	12	12
Broadminded	3	5	4	5
Capable	4	3	6	7.5
Cheerful	15	12	15	9
Clean	17	16	17	16
Courageous	6	7	7	2.3
Forgiving	14	14	13	7.5
Helpful	8	6	10	2.3
Honest	1	1.5	1	2.3
Imaginative	12	15	9	13
Independent	7	9	5	14
Intellectual	11	11	8	15
Logical	10	8	11	10.5
Loving	5	13	2	10.5
Obedient	18	18	18	18
Polite	16	17	16	17
Responsible	2	1.5	3	1
Self-controlled	9	4	14	6

by the examiner, and certain assumptions will have to be made. It is important to remember that these are the values of junior college teachers who have responded to *a survey that indicates personal perceptions of roles as teachers and how they see students and a teaching institution.*

Recently, Rokeach gave his value survey to "church-goers" and "non-church-goers" in which *World at peace* was compositely ranked first. It is ranked low in the case of teachers in this study (230). This point is important in that an individual may answer within a particular value-orientation when he knows the purpose of the survey. In the case Rokeach cited, it was religion and the death of Martin Luther King; in this survey, it concerned junior college teachers and their perception of the junior college as an institution. It is possible that individuals have differentiating value-orientations that affect their value priorities in particular situations. The use of the composite median ranking lends itself well to the idea that the subjects attached "good" and "bad" connotations to the values in the survey. *Pleasure* could carry as socially undesirable a meaning in the puritan tradition as *National security* would in the new tradition (as shown by opposition to the war in Asia). *Salvation* is difficult to evaluate. Since the majority of the subjects were over 40 years of age,

TABLE 6
COMPOSITE RANKING OF TERMINAL VALUES ACCORDING TO MEDIAN SCORES

Terminal Values	Total Subjects N = 238	Urban College N = 82	Suburban College N = 122	Rural College N = 34
Comfortable life	13	10	14	13
Equality	11	8	11	10
Exciting life	10	11	10	8
Family security	5	1	9	7
Freedom	3	6	3	1
Happiness	7	4	8	11
Inner harmony	4	5	6	4
Mature love	8	12.5	4	3
National security	17	16	17	17
Pleasure	16	14	16	16
Salvation	18	18	18	18
Self-respect	1	2	1	5
Sense of accomplishment	2	3	2	2
Social recognition	15	15	15	14.5
True friendship	9	9	7	9
Wisdom	6	7	5	6
World of beauty	14	17	13	14.5
World at peace	12	12.5	12	12

it was expected that the anti-establishment sentiment against religion would not be a major factor, yet this appears to be the case. (It should be noted, however, that the ranking of *Salvation* was bimodal.)

Obedient is easier to explain for it was probably equated with authoritarianism of some type; the higher rank given *Freedom* and *Independent* also lends support to this idea. *Polite* could also be placed in the same category, as it, too, implies a subtle kind of submission. There seems to be no rational explanation for the low ranking of *Clean* except that it may be considered "campy" to ignore such matters.

The top-ranking four or five terminal values indicate that the subjects are rather selfishly concerned with their personal lives. The high priority given *Freedom* and the moderate eleventh rank given *Equality* seem to emphasize the idea that personal concerns take precedence over social concerns. In fact, the first *eight* terminal values can be considered self-oriented. Those values in the middle or lower ranks are either esthetic or community-socially oriented, with the exception of *Comfortable life*. The subjects appear to be self-contained, looking at life's accomplishment as its own end, rather than as making the world a better place.

Honest was the most highly ranked instrumental value, followed close-

ly by *Responsible* and *Broadminded.* Whatever end-existence was valued highest, the modes of conduct leading to it were consistent for most of the subjects. Since the subjects were educators, one might assume that *Intellectual, Logical,* and *Imaginative* would be ranked high, but they are not considered as important to these teachers as many other values.

The instrumental values are interesting in that the priority given them forms something of a profile of the change occurring in American society today. As Spindler noted, "new emergent" values may be taking the place of traditional ones (240). On the other hand, it may be argued that these values are not necessarily new, but merely placed in a different slot in the hierarchy. Perhaps Spranger is correct in assuming that certain absolute values never change—only the times and men do (181).

As a generalization, the 238 subjects can be described as concerned with self in terminal values, even above family ties, and with social values in the instrumental list. There is a mixture of old and new approaches to perceiving oneself and one's relation to the external world. Such traditional values as *Wisdom, Family security, True friendship, Social recognition, Ambitious, Obedient, Polite,* and *Forgiving* were all in the middle or low rankings. *Salvation* is eternally a matter of conflict, and so it was in this survey with its bimodal profile.

Several conflicting priorities emerged in both the terminal and instrumental lists. For example, how can one achieve a *Sense of accomplishment* (ranked second) without *Social recognition* (ranked fifteenth)? *Freedom* and *Equality,* in modern political concepts, are considered complementary, yet *Freedom* was ranked third and *Equality* eleventh. Either the interpretations given to these terms were purely personal or no thought was given to the dichotomy of ranking the two values in this way. Although being *Broadminded,* third on the instrumental list, implies that one is willing to forgive one's fellow man, *Forgiving* was ranked a low thirteenth.

The personal interpretations given to a *Sense of accomplishment* appear to be only in the abstract sense, for a lasting contribution would be difficult to achieve without *Ambition,* ranked fourteenth as a mode of conduct. Thus, like the separation into "personal" and "social," the values might also be separated into "abstract or philosophic" and "realistic or materialistic."

This investigator would hazard a guess that, within this group of subjects, there is a good deal of conflict and many mixed emotions concerning their own systems of value-orientation. The composite value rankings indicate that many of the subjects can be, and are, influenced by external presses—"anti-establishmentarianism" and the complex and hectic society of the times.

What does this mean for the junior college as an institution? For one thing, stagnation could result from a dominant, self-centered interpretation of end-existence such as *Self-respect,* which only the individual can determine. Also, it is possible that a certain amount of confusion can be

tolerated in the schools as a result of the evolving new and emergent priority list of values.

The student, exposed to the teacher who feels more strongly about *Self-respect* (self-esteem) than about an *Exciting life,* a *World of beauty,* or *Equality,* will certainly come away from the classroom with some self-centered thinking if value transference is a fact of school life. Moreover, the institution will find it difficult to achieve a clear image and its personality will be as abstract and mixed as the staff's value-orientation. There is a definite feeling that few of the subjects have ever thought much about values *per se* — as is probably the case with most people.

It seems also that social press is stronger than some people think and, while values themselves do not change, the cultural climate does affect the priority given to them. Newcomb (143) seems to be correct in his evaluation of "learned habits" and how they affect perception and behavior. This does not negate the idea that values affect perception, but it does raise the question of how much of a conscious effort is made by the individual in the creation of his own value-orientation system.

There is a feeling of what the Chinese philosophers refer to as "Yin" in the pattern of values (62). "Yin" (in contrast to "Yang") in Chinese philosophy indicates a certain subdued essence. Yang is virile and aggressive, while Yin is passive and inner-directed. The ranking of the terminal values by the subjects conveys that type of value-orientation. There is an inner-directed pattern in the priorities that shuns most of the external world.

Some inconsistencies of the composite ranking of the terminal values have been referred to above. Besides such incongruities as *Freedom* being ranked third and *Equality* eleventh, there is the striking fact that, as teachers, the subjects seem to reject the values traditionally associated with teaching. *World of beauty, World at peace, Equality,* and *National security* are all at the bottom of the rankings — even *Wisdom* ranks only sixth. The composite pattern of terminal values is not that of the "dynamic personality" to which Gordon Allport refers in his study of personalities (11). Teaching appears to be merely a task or, at best, a means to an end. They do not find it an exciting world. For them teaching means something quite different from the traditional sense of carrying on the civilization.

Rokeach describes the terminal values as "end-existence states of being." The patterns found here indicate that the end-existence is *now* and not in the future. The center of concern is the individual, the "I" or "me" of Carl Rogers. Yet *Self-respect* and a *Sense of accomplishment* can be attained only in a world that values *Social recognition* and *Ambition,* which were given such low priorities; *Freedom* can exist only where there is *Equality; Inner harmony* and *Family security* are necessary to a *World at peace* and a *Comfortable life.*

It is interesting to contemplate the perceptions and roles these people have of the junior college. To the questioning observer, the value pat-

tern of all the subjects suggests an orientation toward a society without institutions or real concern for one's fellow man. As single individuals, they surely would not be their brothers' keepers.

The junior college, as an institution, appears to be merely a necessary evil to these people. Being a part of it and at the same time withdrawn from it, they may be actually withdrawn from the students. While it might be argued that a *Sense of accomplishment* implies that helping students learn is an accomplishment, the wide difference between *Self-respect* and *Wisdom* and between *Wisdom* and all of the values from 10 to 18 indicates that a *Sense of accomplishment* means an inner satisfaction, not an involvement with others.

The simile drawn for terminal values and the Yin concept of being passive can be carried over to the composite instrumental value patterns. It is disturbing that *Logical* and *Intellectual* are not ranked higher than they are by college teachers. There is also a peculiar connotation given to *Self-controlled*—it is ninth compared with *Polite* and *Obedient,* which are sixteenth and eighteenth.

One cannot help noticing an emasculation in the personality of the junior college teacher. His mode of conduct does not give high priorities to *Independent, Intellectual, Imaginative, Ambitious,* or *Forgiving.* Hall and Lindzey's account of Harry Sullivan's ideas that personality is *"inter*personal" and can be studied only in that context seems to be contradicted by the composite value patterns of these subjects, who seem to interact *"intra*personally," not with others. The composite median rankings also indicate conflicts between the high priorities given to certain terminal and instrumental values. Can one achieve a *Sense of accomplishment* without *Ambition?* How can *Inner harmony* be a reality without *Forgiving?* If the two lists are complementary, *Self-respect* and *Sense of accomplishment* must mean being *Honest* and *Responsible.* Yet *Broad-minded* as a mode of conduct is third, while *Equality* is eleventh. *Wisdom* is sixth and *Intellectual* is eleventh; *Loving* is fifth and *World at peace* is twelfth. *Courageous* (standing up for one's ideals) is sixth and *National security* is seventeenth.

There is little doubt that the composite value patterns are characterized by self-centeredness. *Freedom* means freedom for oneself, not for all. *Sense of accomplishment* is a self-satisfying accomplishment and *Self-respect* appears almost to be a demand for proper status as an "important person." However critical and extremely unkind these comments may be, it is difficult to interpret the patterns in a more favorable light. The subjects seem to feel that they have reached an apex in their lives. They feel they have proven themselves and have set themselves apart from the world of reality. The patterns indicate personalities who would not accept the idea of learning theories or act overtly to enhance the junior college as an institution.

Purpose Two: To identify institutional contrasts in value-ranking patterns. If the three colleges were identical in their value priorities, a

large chart would show most of the responses in a diagonal line from the upper left-hand corner to the lower right, but this is not the case. The *general* pattern is a diagonal line, but with important deviations.

The greatest differences between institutions were in the middle area, and the greatest similarities were in the last three or four values. The character of the differences and similarities was mainly the emphasis placed on those values considered self-centered as opposed to those more socially oriented. For example, the institutional composite median ranking for *Self-respect* was very high at all three colleges, but *Salvation* was universally last. Only one other terminal value was ranked identically by all three institutions—*World at peace,* at twelfth on the list. With a few important exceptions, the other terminal values varied from college to college by one or two numbers.

Comparisons of the composite institutional median rankings lend strength to the idea that the subjects considered the terminal values to be personal and the instrumental values to be professional. It is moot whether the teacher passes on to the student the personal values or the professional ones. Whatever the interpretation given to each value, the institutional personality of each college, as indicated by the individual college composite rankings, differs from school to school.

In the terminal rankings, *Freedom* shows a significant difference: it was ranked sixth at Urban College, first at Rural College, and third at Suburban College. *Family security* was ranked first at Urban College and seventh and ninth at Rural and Suburban Colleges. *Happiness* was given a relatively high ranking of fourth at Urban College and a ranking of eleventh at Rural College. Suburban College listed it as eighth. *Mature love* also showed a wide variation in ranking—thirteenth at Urban College and third and fourth at Rural and Suburban Colleges.

As in the overall rankings, major conflicts were shown in the composite rankings at the individual colleges. *Freedom* was ranked third at Suburban College and *Equality* placed eleventh; Rural College showed a wider separation by ranking *Freedom* first and *Equality* tenth. Urban College ranked the two values sixth and eighth.

The three institutions were selected partly because of their geographic location. The type of student at each college, it was reasonable to assume, would represent the nature of the community at large and, by the same reasoning, the external environmental press would differ at each institution. However, this could not account for the personal differences found in the value rankings, *unless* the type of teacher employed reflects the values desired by the administrator, who should be thoroughly aware of the community presses.

The top priority values at each institution, therefore, could reflect three major presses—the external press of the community, the preferences of the administrators, and the individual personalities of the subjects.

The first four terminal values at Suburban College were *Self-respect, Sense of accomplishment, Freedom,* and *Mature love.* At Rural College,

the first four were *Freedom, Sense of accomplishment, Mature love,* and *Inner harmony.* At Urban College, *Family security, Self-respect, Sense of accomplishment,* and *Happiness* were the top four values.

The last four or five terminal values were almost identical. *Pleasure, National security,* and *Salvation* occupied the last three positions, except at Urban College where *Pleasure* was ranked fourteenth and *World of beauty* was seventeenth. Otherwise, the three values are either sixteenth, seventeenth, or eighteenth.

The institutional differences found in the terminal values differ somewhat from those in the instrumental list. All three colleges ranked *Honest* and *Responsible* in the top three and had the same last three values. *Obedient,* like *Salvation* in the other list, was universally ranked last. *Polite* was seventeenth at Urban and Rural Colleges and sixteenth at Suburban College; *Clean* was sixteenth at Urban and Rural Colleges and seventeenth at Suburban.

It must be remembered that the instrumental values are described as modes of conduct and that they are directly related to the achievement of desired end-states of existence. With this in mind, the idea that the instrumental values tend to represent values more directly related to professional behavior is stressed in this study. It involves more of what Kluckhohn referred to as the "value-orientation system" and what Prethus classified as "types" in an organizational society.

One of the widest discrepancies is the placement of the instrumental value *Loving.* Suburban College ranked it second, Rural College rated it eleventh, and Urban College placed it thirteenth. *Helpful* showed the same magnitude of difference, being fourth at Urban College, eighth at Suburban College, and eleventh at Rural College. *Imagination* was ranked ninth at Suburban College, thirteenth at Rural College, and a very low fifteenth at Urban College. The sixth-ranked values at Urban and Suburban Colleges were *Helpful* and *Capable,* respectively, but at Rural College, the sixth instrumental value was *Self-controlled,* ranked fourth and fourteenth at the other two institutions. The same contrast applied to the eighth-ranked value — for Rural College, it was *Capable,* for Urban College, it was *Logical,* and for Suburban College, it was *Intellectual.*

A comparison between terminal and instrumental value rankings at each college probably reveals most clearly the differences in the character of each institution. Urban College rated *Freedom* sixth on the terminal list and *Helpful* the same on the instrumental list. *Family security* was rated first at Urban College; its counterpart in the instrumental ranking was *Honest. Loving,* meanwhile, was thirteenth. While *Loving* could correspond with *Mature love,* also ranked thirteenth, it seems that *Family security* means material security. This line of thought, however, is not fruitful, for *Comfortable life* and *Ambitious* are both ranked tenth at Urban College.

The mixture of priorities at Urban College shows that the values are more personally practical than at the other two schools. Since this

school is more than 40 years old, it may well be that its institutional characteristics still persist after four decades. As an institution, Urban College gives the feeling that it deals mainly in "grinding out education." It is probably the least stable of the three schools (as shown by the number of administrative changes in recent years); it does not appear to be a friendly place; and, as an institution, it relies on momentum to keep it going. It has not expanded in the spectacular fashion of other urban colleges, and it appears the staff would not want it to.

Although Suburban College gives the impression of being "freewheeling" and open, there is a certain aloofness in the staff values. The staff is more self-centered in its value-orientation and seems to be status-conscious. It is not overly concerned with *Family security* or being *Helpful,* ranked ninth and tenth. Surprisingly, *Intellectual* was ranked eighth and *Wisdom* was fifth. However, the first three terminal values, *Self-respect, Sense of accomplishment,* and *Freedom* indicate their personal or self-centered interpretation. Suburban College has a reputation for being innovative and experimental. But in many ways it is more tradition-bound than Urban College and its value priorities have a superficial character. For example, *Loving* is ranked second, yet *Forgiving* is thirteenth; *Cheerful* and *Polite* are fifteenth and sixteenth. As an institution, Suburban College represents *the* middle-class establishment. Externally, the institution appears progressive, but internally, it is prestigiously tradition-bound.

In contrast to the apparently open atmosphere at Suburban College, Rural College seems to be closed (a better term might be stale). The value patterns indicate educated personalities and the responses seem more genuine, not merely the façade expected of a college teacher. For example, *Freedom* is first and *Mature* is third; *Self-respect* is fifth, compared to the first rank given it by Suburban College. There is a greater mixture of personalities at Rural College, which had almost all of the multi-modal scores. (*Loving*, for example, had six modes ranging from one to twelve.) The intellect is not strongly emphasized at Rural College—*Wisdom* was ranked sixth, *Logical* tenth, *Imaginative* thirteenth, and *Intellectual* fifteenth.

It is anomalous that an *Exciting life* would be ranked eighth and all the modes of conduct that might lead to it are ranked below twelve. In a conflict of certain terminal values at Rural College, *Mature love* was ranked third and *Happiness* was eleventh. *Freedom* was first and *Equality* was tenth, the widest spread between these two values of all the colleges.

Two reasons for Rural College's personality may be that it is small and is in an agricultural community. Moreover, being remote from a large city, it is a less desirable place to work. It is also noted for its innovativeness, possibly more a result of its lack of funds for more teachers than of a commitment to certain theories of learning. It is also less academically self-centered.

An important element contributing to the different value patterns at the three colleges is the personal background of the staff. Most of the doctorates are at Suburban College, and 53.3 per cent of its staff is between the ages of 26 and 39. Rural College has 73.5 per cent male teachers as opposed to 59.8 per cent at Suburban College and 69.5 per cent at Urban College. The higher priority given to *Family security* at Urban College and Rural College may also be attributable to the fact that more of their teachers are married. (See Table 7, below.)

In summary, the following conclusions are drawn from the composite value rankings of each college. Urban College is a "hard-line" school: it is the oldest and most traditional. It is practical in a material sense and is faced with potential social problems. Its staff, however, appears to have neither the stability nor the desire to change the institution to fit the needs of the community; it seems, in fact, that the staff would resist any changes.

Suburban College is new and inclined to the "fashionable" thing in teaching. Its staff members are personally self-centered and seem very much aware of what they consider "prestigious." They would probably react positively to what is in vogue at the moment and would be more susceptible to external presses. Although Suburban College gives the impression that it is willing and eager to explore and experiment with the latest innovations, the self-centered attitude of the staff would probably mean that changes would be only superficial.

The college with the greatest stability appears to be Rural College. It is comparatively new, but has already established a pattern. In some ways, it is the most stagnant of the three colleges. The other two institutions have forces, both external and internal, that may alter their personaiity, but Rural College does not face a similar changing social climate or any intellectualism in the staff.

In spite of these differences, there is a common factor in all three schools. Each is following the general theory of junior college education set in the state some 40 or 50 years ago. Each is comprehensive in its curriculum; each has a similar administrative structure; each is concerned with maintaining its standards of excellence; and each has iden-

TABLE 7
MARITAL STATUS OF SUBJECTS
N = 237

College	Single	Married	Widowed, Divorced	Total
Urban	16	59	7	82
Suburban	24	82	16	122
Rural	4	26	3	33
Total	44	167	26	237

tical purposes and functions. Can the personalities and perceptions of the role of the junior college teacher change the archaic "establishment?" It would seem not from the values that these teachers feel are most important.

Purpose Three: To determine how the staff members view the junior college environment and their roles in it. The items selected from the Staff Survey were limited to those that would give direct insight into institutional views and perceptions of the role of the junior college teacher, not those that related particularly to a study of personality.

Most of the information indicated that the assumptions made of the instructors in the discussion of their value patterns can be applied to their perceptions of themselves and of the institution. Many of the subjects have a traditional approach to teaching; only a few indicate a willirgness to depart from what has probably been their method since they began their teaching career. (See Table 8, below.) For example, textbooks or written material for supplemental reading are still the most

TABLE 8
INSTRUCTIONAL FORMS AND PATTERNS PREFERRED BY SUBJECTS

	COLLEGE			
Instructional Pattern	**Urban N = 82**	**Suburban N = 122**	**Rural N = 34**	**Total N = 238**
1. CLASS SESSIONS				
Formal lecture	7	1	0	8
Informal lecture	23	27	6	56
Structured discussion	17	45	9	71
Unstructured discussion	1	14	6	21
Audio-tutorial	7	6	7	20
2. MARKING (Grading)				
Pass/No credit	8	29	6	43
Pass/Fail	15	16	4	35
A,B,C, No credit	12	31	10	53
A,B,C,D,F	19	13	9	41
1–100%	4	5	1	10
No marks	3	8	2	13
3. INSTRUCTIONAL MEDIA				
Textbooks	24	20	10	54
Periodicals	1	3	1	5
Guest lectures	0	13	1	14
TV, films, tapes	11	15	11	37
Supplemental books	6	20	0	26
Other (not specified)	5	20	6	31

TABLE 9
WHAT THE SUBJECTS THINK THEIR STUDENTS WOULD WANT THEM TO DO AND BE

	COLLEGE			
	Urban N = 82	**Suburban N = 122**	**Rural N = 34**	**Total N = 238**
1. Provide a climate where they would enjoy marking time	10	17	7	34
2. Give them interesting lectures	66	80	25	171
3. Assign specific course readings	32	41	10	83
4. Specify learning objectives for them	50	85	23	158
5. Demand little work or study	16	14	7	37
6. Assure each a good grade	30	28	12	70
7. Be entertaining	32	47	17	96
8. Teach them to think	45	90	18	153
9. Know my subject matter	67	101	28	196
10. Change their opinions	5	16	0	21
11. Be a recognized leader in a field	20	39	15	74
12. Be available to them for individual conferences	68	108	30	204
13. They don't know what they want	6	4	3	13

desired instructional media. The lecture method, both formal and informal, is favored by half of the subjects; only 20 of 238 subjects would rather use the multi-media method of instruction. This is especially noteworthy in that two of the three colleges pride themselves on being innovative.

A real departure from the traditional can be noted in the grading system, as most of the subjects favored some form of "pass/fail" rather than the letter grade. However, even in this area the teachers are in a transitional stage. Ninety-four of 238 subjects still want the security of the letter grade, although 53 would eliminate the last two grades and replace them with a "no-credit" mark.

There is some contradiction in what the teachers feel the students want of them as teachers and what they favor as teaching methods. (See Table 9, above.) Most of the teachers felt that the students

wanted *Interesting* lectures; only eight subjects marked *Formal* lectures as a preferred method of teaching. *Specify learning objectives* and *Teach them to think* were also marked by a great majority of teachers as their opinion of what the students wanted in class. Yet, when asked what instructors thought students looked for when they entered the class for the first time, the teachers ranked the *Instructor's personality* first. *Specific learning objectives* was ranked seventh, out of seven choices, and *Friends in class* was rated second. (See Table 10, below.)

It may well be that, on the one hand, the subjects responded with what they felt students *should* want of their instructors and, on the other hand, with what they thought students *actually* wanted. Whatever the rationale, there is a contradiction. The idea that the subjects responded to what they thought students *should* want is supported by the responses to the question of what qualities they wanted their students to gain. *The ability to evaluate critically and objectively* ranked first out of six choices. *A conscious awareness of self* was rated second, following the self-centered value patterns mentioned earlier. (See Table 11, page 29.)

A mixed response resulted from the question on what knowledge the junior college should help the students acquire. (See Table 12, page 40.) Urban College and Rural College ranked *Knowledge and skills directly applicable to their careers* as first, showing a practical approach, but Suburban College rated *Self-knowledge and personal identity* first. This last item was rated second by Rural College and sixth (out of six choices) by Urban College. Thus, Suburban College and, to some extent, Rural College remain consistently concerned with self and personal achievement as opposed to the practical learning of skills. Urban College responded in a most practical and material sense, yet showed no difference when answering the question on what qualities they wanted their students

TABLE 10
WHAT INSTRUCTORS THINK STUDENTS LOOK FOR WHEN THEY ENTER A CLASS FOR THE FIRST TIME

The Following Items Were Ranked from 1 to 7 According to Their Median Scores	COLLEGE Urban N = 82	Suburban N = 122	Rural N = 34
1. Course reading requirements	4	4	5
2. Friends in the class	6	7	2
3. Instructor's grading system	2	2	4
4. Instructor's personality	1	1	1
5. Number of assignments	3	3	3
6. Specific learning objectives	7	5	7
7. Types of test given	5	6	6

TABLE 11
QUALITIES MOST INSTRUCTORS WANT THEIR STUDENTS TO GAIN

The Following Items Were Ranked from 1 to 6 According to Their Median Scores	COLLEGE Urban N = 82	Suburban N = 122	Rural N = 34
1. An appreciation for learning	3	4	4
2. The ability to evaluate critically and objectively	1	1	1
3. Sensitivity to a world of beauty	6	6	6
4. A feeling for the people with whom they interact	4	3	3
5. A sense of social consciousness	5	5	5
6. A conscious awareness of self	2	2	2

to gain. All these responses are contradictory when matched to the reasons they give for students attending junior college.

What the subjects consider major problems of the junior college indicates several things. (See Table 13, page 30). They feel they need time for "scholarly study," implying that they consider this part of their professional responsibility. Adapting to individual student differences and dealing with students needing special attention were thought to be major problems by almost all. This is strange for, although "teaching" and

TABLE 12
WHAT THE JUNIOR COLLEGE SHOULD HELP STUDENTS ACQUIRE

The Following Items Were Ranked from 1 to 6 According to Their Median Scores	COLLEGE Urban N = 82	Suburban N = 122	Rural N = 34
1. Knowledge and skills directly applicable to their careers	1	2	1
2. An understanding and mastery of some specialized body of knowledge	5	6	6
3. Preparation for further formal education	3	4	5
4. Self-knowledge and personal identity	6	1	2
5. A broad general education	2	3	3
6. Knowledge of and interest in community and world problems	4	5	4

"learning" are generally taken to mean dealing with these situations, they feel it is a "problem" peripheral to what a junior college teacher should be doing.

A small majority (122 out of 215) felt that it was difficult to understand the college policies they were supposed to follow in curriculum development. A larger majority (136 out of 212) felt that obtaining secretarial help was a serious problem. The first reaction to these data is that the subjects are working in an institution about which they can know little or nothing if they do not even understand college policies for curriculum revision. They seem to feel that their role in the institution is similar to the executive of an industrial organization, as witnessed by their feeling of need for secretarial help.

TABLE 13
PROBLEMS OF THE JUNIOR COLLEGE RATED BY SUBJECTS AS IMPORTANT OR UNIMPORTANT

Problem	COLLEGE Urban N = 82	Suburban N = 122	Rural N = 34	Total N = 238
1. Lack of time for scholarly study				
Important	51	85	30	166
Unimportant	23	26	3	52
2. Adapting instruction to individual differences				
Important	72	110	33	215
Unimportant	4	8	0	12
3. Dealing with students who require special attention to overcome deficiencies				
Important	74	109	32	215
Unimportant	1	9	1	11
4. Understanding college policies to be followed in curriculum development and revision				
Important	47	54	21	122
Unimportant	22	55	6	83
5. Acquiring adequate secretarial help				
Important	48	73	15	136
Unimportant	25	36	15	76

TABLE 14
OPINIONS OF THE STAFF ON WHO SHOULD MAKE EDUCATIONAL AND PERSONNEL POLICY

Major Responsibility Should Belong to:	COLLEGE Urban U = 82	Suburban N = 122	Rural N = 34	Total N = 238
1. Educational Policy				
Governing Board	0	6	1	7
Administration	10	13	4	27
Faculty	27	53	17	97
Students	0	2	0	2
2. Personnel Policy				
Governing Board	6	7	3	16
Administration	26	40	16	82
Faculty	5	25	3	33
Students	0	3	1	4

This presents one facet of the subjects. Another side of their character is revealed in what they felt was needed to make the college a better place. Here they react as "teachers" who want data concerning their "effectiveness" as teachers. One wonders about the functions of institutional research as well as the teaching objectives of the subjects. To these questions, however, there were 90 or fewer responses. In short, when it comes to dealing with the institution and its problems, these questions become important only when the subjects are directly involved, such as when they want time for scholarly study or secretarial help.

The subjects also feel that faculty should make educational policy for the institution, but that personnel matters should be left to the administration. (See Table 14, above.) It would be safe to guess that, to the subjects, personnel matters mean the distasteful tasks of evaluating and firing teachers. It is interesting to note that the subjects feel personnel policies are somehow divorced from teaching and learning. To these teachers, personnel policy is a cut and dried organizational matter that has little effect on the educational process.

A sharp contrast is noticeable between what the teachers want the institution to provide for the students and why they think students attend junior college. (See Table 15, page 32.) Our of some 15 possible reasons, the top four were (1) *To get training for a job,* (2) *To please parents,* (3) *To apply for a student draft deferment,* and (4) *To acquire the prestige of being in college.* None of these reasons appears to be directly concerned with learning or with what the teachers felt the college should provide for the students or with what the students should gain from attending the junior college.

TABLE 15
REASONS THAT JUNIOR COLLEGE TEACHERS THINK STUDENTS ATTEND JUNIOR COLLEGE

Reasons	COLLEGE Urban N = 82	Suburban N = 122	Rural N = 34	Total N= 238
1. To get training for a job	69	111	29	209
2. To please parents	46	77	21	144
3. To enjoy the social life	26	25	11	62
4. To take part in athletics	17	13	18	48
5. To apply for a student draft deferment	40	68	17	125
6. To get a basic general education and appreciation of ideas	28	42	10	80
7. To learn more about people	5	32	2	39
8. To learn more about community and world problems	13	15	0	28
9. To develop moral and ethical standards	7	5	1	13
10. To be with friends	29	47	11	87
11. To meet people of the opposite sex	16	31	11	58
12. To develop talents and creative abilities	25	38	3	66
13. To take part in student government or activities	7	3	0	10

This attitude is supported by the responses to the abbreviated College and University Environment Scale questionnaire incorporated into the staff survey. The subjects felt that their institution was characterized by a *Practical* and *Community* atmosphere, but not by *Awareness, Propriety,* or *Scholarship.* (See Table 16, page 33.)

The subjects clearly distinguish between the institution and themselves. (See Table 17, page 37.) For example, almost all feel that they are above average in such matters as *Commitment to students, Knowledge of subject matter, Willingness to alter instruction when appropriate,* and *Ability to communicate with students,* but consider themselves only average or below in *Understanding junior college philosophy, Accepting junior college philosophy,* and *Knowledge of institutional practices.* Oddly, the subjects admit that they are only average in their *Ability to cause student learning.*

At best, the institution is considered a necessary evil; at worst, it is an obstacle to the achievement of personal goals and objectives. It is discouraging to find so many junior college teachers who know so little about the institution in which they teach and who place the motives and intentions of the institution and students in such low esteem, secondary to self-achievement.

Purpose Four: To determine the relationships between staff values and their interpretations of the junior college functions and purposes. Ten items were selected to identify relationships that may exist between values and perceptions, and each was compared with the composite median ranking of terminal and instrumental values. Ranking patterns were sought for those subjects who responded to selected items in the Staff Survey. The selected items were subdivided into special groups, such as age, sex, teaching field, etc.

This approach was used to establish a general connection between Purposes One and Three, i.e., values held by the staffs and their perceptions of the institution. Determining the differences, or similarities, of nine value-ranking patterns, based on median scores, becomes a simple

TABLE 16
RESPONSES TO AN ABBREVIATED COLLEGE AND UNIVERSITY ENVIRONMENT SCALE QUESTIONNAIRE

Four statements were taken from each of the five major categories. The true and false answers indicate whether they thought that condition existed at the subject's college.	COLLEGE			
	Urban N = 82	Suburban N = 122	Rural N = 34	Total N = 238
1. Practical				
True	211	280	97	588
False	70	161	37	268
2. Community				
True	116	205	86	407
False	132	172	25	329
3. Awareness				
True	135	219	69	423
False	133	219	70	422
4. Propriety				
True	129	214	70	413
False	145	210	54	409
5. Scholarship				
True	106	163	50	319
False	137	258	53	448

task by observing and noting the numerical differences between rankings. The following discussion deals with each item, using the median ranking method noted above.

1. *Value-ranking patterns of staff members of the same age and sex group.* Between the two age groups, subjects under and over 40, there is a subtle difference in the terminal value rankings. The terminal values that show some variation are *Equality, Family security, Happiness,* and *Wisdom.* In all these cases, the older group ranked the values higher than did the younger group. The one exception was *Mature love,* ranked fifth by the under-40 subjects and tenth by the older group.

Other terminal values were similarly ranked, and three values (*National security, Salvation,* and *Social recognition*) were identically ranked. It does seem significant that, despite the difference in age, teachers in a junior college find the first two and last two terminal values the same. This may indicate a common trait among junior college teachers regardless of age.

The instrumental value-ranking patterns for the two age groups showed even fewer deviations. *Intellectual, Loving,* and *Self-controlled* were the exceptions to an otherwise similar pattern. The first two and the last three instrumental values were identical in rank. The desired end-existence and the modes of conduct were the same for both age groups.

There were almost no differences between the priorities of males and females in either terminal or instrumental values. The one exception was *Family security,* ranked third by the men and ninth by the women. Since the man is generally the family provider, this seems logical. That the junior college teacher has similar values regardless of age or sex may or may not be desirable. It could suggest a certain stability in the colleges, or it could mean a stagnant environment. In any case, it points to reliability in measurement.

2. *Value-ranking patterns of staff members in subject-matter teaching fields.* Contrary to the age and sex groups, value-ranking patterns seem to be distinctive in certain teaching areas. Six categories were established, including "administrators" and "others" (which covered subject-matter fields not commonly found in major categories). With the exception of the eighteenth value, in both the terminal and instrumental lists, few of the values were ranked the same. *Self-respect* and *Sense of accomplishment* were still ranked high for most, but *Sense of accomplishment* was ranked sixth by the humanities group, between fourth and fifth among administrators, and fourth by the "other" group.

In the terminal list, the first three values for the humanities teachers were *Family security, Self-respect,* and *Inner harmony.* The vocational educationists placed *Comfortable life* seventh as opposed to a common ranking of twelve or lower by all other categories of teacher. Differences were also found in comparing intragroup rankings, e.g., in the humanities field, *Freedom* was ranked fourth and *Equality* twelfth.

The sciences and social sciences were most similar in their ranking patterns in the terminal values; the humanities stood out as being the most uncommon. It was surprising to find that the social science teachers did not rank *World at peace* higher than tenth or *Freedom* higher than seventh. Equally surprising was the low rank of thirteen given to *World of beauty* by the humanities group, which included the fine arts teachers. Moreover, none of the groups ranked *Wisdom* high except the science teachers, who placed it third.

It seems that the academic influence of graduate school does not necessarily put a mark on any single group. The subjects reacted more as individuals than as members of a particular discipline. Yet the staff survey and the composite responses on certain items indicate the subjects are very concerned with subject matter. This may be the result of the subjects responding as they thought they *should.*

The instrumental list of values showed fewer differences in value rankings. *Honest* was still ranked very high by most; the humanities group deviated most by not ranking it first or second. Contrary to the low overall composite ranking of the instrumental value *Ambitious,* the social science teachers ranked it sixth. Vocational education was the only group to rank *Intellectual* and *Logical* above five as instrumental values; science, including mathematics, ranked these two modes of conduct tenth and thirteenth.

3. *Value-ranking patterns of staff members who favor particular teaching methods and grading systems.* The value-ranking patterns of three kinds of class session, three grading systems, and two types of instructional material (Table 8, page 26) were compared for similarities and differences.

In the class session category, "lecture," "discussion," and "audio-tutorial" methods were used as subdivisions. Of the 176 responses, 156 chose either lecture or discussion as teaching methods. The value-ranking patterns for these two groups showed little difference in either the terminal or instrumental lists. The one exception in the terminal values was *Happiness,* ranked fourth by the lecture group and tenth by the teachers favoring discussion. The audio-tutorial group deviated in the terminal list by ranking *Family security* first and *World at peace* fifth. These rankings, however, show no reasonable relation to their preference for a particular method of teaching.

The lecture and discussion groups were very similar in their ranking of instrumental values except for *Self-controlled,* which was ranked fifth by the lecture group and thirteenth by the other. *Loving* was exactly reversed. The audio-tutorial advocates deviated in their rankings of *Broadminded* (fifteenth), *Forgiving* (third), and *Loving* (second). These are not only different from the other two teacher categories but are also a radical departure from the overall composite median ranking of instrumental values.

Three categories of grading system favored by the subjects were ex-

amined: "pass/fail," "traditional," and "no marks." The pass/fail system had the greatest number of advocates (131 out of 204), but their value patterns, terminal as well as instrumental, differed little from the traditional group. The "maverick" teachers—who favor the elimination of grades altogether—did not deviate as much in their value-ranking pattern as they did in their desire for extreme changes in grading. (See Table 8, page 26.)

Two terminal values differed widely: *Equality* ranked fourth; *Mature love* ranked first. The pass/fail and traditional groups ranked *Equality* eleventh and *Mature love* sixth and ninth. *Equality* could indicate that those favoring no marks feel that it would be the most equitable system, but *Mature love* seems to have no direct relationship to grading.

In the instrumental value list, the no-marks group placed *Capable* eleventh and *Imaginative* first. These seem to have some relationship to the grading system a teacher might prefer and to support the idea that instrumental values are considered more directly related to the subjects' professional life than to their personal life.

The use of written or audio-visual material seems not to be affected in any way by the values of the advocates of either medium, except for a few slight differences, such as *Inner harmony,* ranked first by the audio-visual group and fifth by the advocates of written material.

4. *Value-ranking patterns of staff members who perceive relationships similar to those of their colleagues, teacher organizations, and administrators.* In their relationships with the three groups, the subjects were categorized as being "individualist" or "community-social." These categories were determined by the selection made by the subjects from several diagrams, which placed one symbol (representing the individual) apart from the rest of the symbols (representing other individuals). This does not necessarily mean that the person is withdrawn; it could mean that he sees himself as a leader rather than a follower. The "community-social" classification might mean the person wants to be a non-entity or that he truly wants to be sociable.

Whatever the motives and interpretations, there was little difference in the value-ranking patterns of either group. Neither the terminal nor instrumental value-ranking patterns seem to depict a "loner," a "mixer," or a "follower." Nor is there any evidence that the subjects reacted with the personal or professional implications mentioned earlier in connection with terminal and instrumental values.

5. *Value-ranking patterns of staff members who have similar preferences and personal characteristics.* Two items were used from the staff survey: one was an eight-item self-comparison of the subjects with other junior college teachers (Table 17, page 37) and the other a self-description using 20 selected adjectives (Table 18, page 38).

The first item dealt with a self-comparison of the subject with the "average junior college teacher" on various relevant issues and prob-

TABLE 17
SELF-COMPARISONS OF SUBJECTS WITH OTHER JUNIOR COLLEGE TEACHERS

Self-Rating on the Following Traits	COLLEGE Urban N = 82	Suburban N = 122	Rural N = 34	Total N = 238
1. Commitment to students				
Below average	0	1	0	1
Average	27	32	9	68
Above average	47	86	24	157
2. Understanding junior college philosophy				
Below average	3	12	4	19
Average	48	68	18	134
Above average	24	38	11	73
3. Accepting junior college philosophy				
Below average	8	19	1	28
Average	44	65	19	128
Above average	23	34	11	68
4. Knowledge of subject matter				
Below average	1	0	2	3
Average	32	47	12	91
Above average	45	72	18	135
5. Knowledge of institutional practices				
Below average	11	32	7	50
Average	43	67	16	126
Above average	18	18	10	46
6. Willingness to alter instruction when appropriate				
Below average	3	0	2	5
Average	30	45	4	79
Above average	42	72	27	141
7. Ability to communicate with students				
Below average	2	1	3	6
Average	31	40	11	82
Above average	46	75	18	139
8. Ability to cause student learning				
Below average	1	1	2	4
Average	45	68	15	128
Above average	32	45	15	92

TABLE 18
PERSONAL CHARACTERISTICS CHOSEN BY THE SUBJECTS TO DESCRIBE THEMSELVES

	COLLEGE			
I Generally Am	**Urban N = 82**	**Suburban N = 122**	**Rural N = 34**	**Total N = 238**
1. Well-organized	43	65	14	122
2. Practical	63	78	22	163
3. Individualistic	39	79	25	143
4. Questioning	43	71	21	135
5. Open-minded	58	91	24	173
6. Introspective	29	59	18	106
7. Experimental	35	54	15	104
8. Creative	40	59	16	115
9. Analytical	33	48	16	97
10. Critical-minded	40	63	13	116
11. Social	38	59	14	111
12. Contemplative	30	48	16	94
13. Dutiful	30	32	14	76
14. Determined	40	69	13	122
15. Conventional	26	27	9	62
16. Adaptable	47	80	24	151
17. Permissive	26	52	10	88
18. Happy	47	64	18	129
19. Calm	37	35	14	86
20. Self-confident	51	65	22	138

lems. The subjects were asked to rate themselves as below average, average, or above average on the following eight items.

a. *Commitment to the student.* For this item, most felt they were above average; the rest felt they were average. However, the value-ranking patterns for all subjects, regardless of response, were almost identical. *Family security* and *Equality* were ranked higher by the above-average group, but there were no other significant differences.

b. *Understanding junior college philosophy.* Out of 226 responses 153 ranked themselves as average or below average. This indicates possibly a negative attitude toward the institution or, worse, indifference. To compound the problem, the two groups showed little or no significant difference in their value-ranking patterns.

c. *Accepting junior college philosophy.* The answers to this question are even more disturbing—28 subjects ranked themselves below average and 128 considered themselves no more than average. It is reasonable to expect that some would not understand all the theoretical foundations of the junior college, but it is quite another thing that some may not accept even the concept of the junior college, however it may be interpreted. There were no significant differences in the terminal value patterns among the three groups. Several instrumental value differences distinguished the below-average group from the other two. *Courageous* was ranked fourteenth, *Logical* between second and third, and *Loving* was eleventh. All three values were ranked above sixth by the other two groups. There was also an eight-point difference in *Intellectual*, the below-average group ranking it between second and third and the other two groups placing it tenth.

d. *Knowledge of subject matter.* Two groups emerged on this item, a small majority (135 of 229) ranking themselves above average. The slight differences in the value-ranking patterns were a five-point spread in the terminal value *Freedom* and a seven-point separation in the instrumental value *Independent*.

e. *Knowledge of institutional practices.* Of the total responses, 50 considered themselves below average, 126 average, and 56 above average. There were only two variations in pattern in the terminal value list: *Equality* (ranked sixth) and *Mature love* (ranked third) by the above-average group. One would expect the value pattern of the above-average group to resemble the pattern of administrators, but this was not the case. This raises a host of questions about the administrators of these institutions. It seems that whatever pertains to the institution, philosophically or operationally, has not been made important to any of the subjects in the study.

f. *Willingness to alter instruction when appropriate.* As there was no below-average classification in this item, only two groups were compared. Of the 225 responses, 141 felt that they were above average. There were no significant differences in the value patterns of the two groups.

g. *Ability to communicate with students.* The majority of subjects, 139 of 227, rated themselves above average. Two terminal values, *Family security* and *Freedom*, differed: they were ranked above four by the above-average group and below nine by the average group.

h. *Ability to cause student learning.* The responses to this statement were strange, in that 132 of 224 rated themselves average or below, while value-ranking patterns for this item and for the *Ability to communicate with students* were almost identical for the above-average group. Somehow, the subjects feel that they can communicate with students but are unable to cause learning! One wonders how "communicate" and "learning" were interpreted.

There is little or no relationship between value patterns and the way the subjects ranked themselves on the various items. The only discernible fact is that, regardless of the value-ranking pattern, the junior college teachers in this study consider themselves above average in those areas dealing with subject matter, teaching, and communication, but below average or average in institutional matters.

The second item selected from the staff survey asked the subjects to check certain adjectives that they felt described themselves. (See Table 18, page 38.) For cross-tabulation with values, only the adjectives with more than 100 responses were chosen. The results of the cross-tabulation showed that the value pattern for each adjective was almost identical for both terminal and instrumental values. In other words, all those who saw themselves as "well-organized," "experimental," "social," etc., seemed to have similar value patterns, both terminal and instrumental. In short, those who see themselves in a similar way have almost identical value patterns. An interesting question is whether these are the innovators of the college or the maintainers of the *status quo*.

6. *Value-ranking patterns of staff members who designate similar school problems and desired improvements.* Unfortunately, only a few subjects responded to the question dealing with institutional problems. (See Table 19, page 41.) The largest response involving changes in the college (108 of 238 subjects) dealt with obtaining "more data on our long-range effect on our students." (Ninety-five wanted "some assurance that students were learning.") The next largest desires were to have students who were more inclined to study, to have colleagues who were more committed and creative, and to have higher salaries. The value-ranking patterns were similar for all the items. Only one terminal value, *Self-controlled*, could be considered unusual: it involved those who wished students were more inclined to study. The same group showed a variation with one instrumental value: it ranked *Happiness* first.

In this instance, the values held by the respondents are not as interesting as their responses to certain desired changes. When the desired changes are compared to responses to such other questions as "why students attend this college," they indicate the separation that exists in the minds of the teachers between themselves and the institution.

7. *Value-ranking patterns of staff members who feel that the institution should provide a particular kind of educational experience.* Two items were selected from the staff survey--one asked the subjects to rank from one to six the qualities they wanted the students to gain (Table 11, page 29); the second asked them to rank from one to six the kind of educational experience the junior college should provide (Table 12, page 29).

There was little difference in the value-ranking patterns of the respondents on what they wanted their students to gain. Two exceptions might be noted in the terminal values. Those who wanted their students to gain a "conscious awareness of self" ranked *Wisdom* first; those who felt that students should gain a "sense of social consciousness" ranked

TABLE 19
CHANGES THE SUBJECTS FEEL WOULD MAKE THEIR COLLEGE A BETTER PLACE

	COLLEGE			
I Should Like to	**Urban N = 82**	**Suburban N = 122**	**Rural N =34**	**Total N = 238**
1. Enroll only transfer students	4	4	0	8
2. Have colleagues who are more committed and creative	28	38	2	68
3. Acquire more data on instructors' long-range effect on students	34	52	22	108
4. Have a higher salary scale	27	25	9	61
5. Be granted more autonomy by the administration	5	20	4	29
6. Have students who were more inclined to study	34	25	11	70
7. Have some assurance that students were learning	28	53	14	95

Inner harmony first. In the instrumental values, the respondents showed a difference by a ranking of two for *Loving*. The other variation in the same list was in the pattern of those responding to "a feeling for the people with whom they interact." They rated *Honest* sixth (as opposed to the others who ranked it first) and *Intellectual* fifteenth. *Broadminded* was also ranked third, higher than the other groups.

In the ranking patterns of those selecting the particular kind of knowledge the junior college should provide, the only discernible deviation was among those who felt that the junior college should provide "knowledge of and interest in community and world problems." The widest spread of median scores was in the terminal values *Family security*, *Inner harmony*, and *True friendship*. In the instrumental values, the same group differed from the other patterns in *Ambitious*, *Independent*, and *Intellectual*, which were ranked much lower than in the other value patterns.

Since the responses to these two items were more nearly complete than the others (as high as 226 of 238 subjects) the value patterns seem to have some significance. The differences, however, were so slight that it can be assumed that staff members with common perceptions of the

functions of the junior college have similar values. Yet the composite median value rankings for each college differ. One possible answer is that staff members have been so bombarded with the "accepted" functions and purposes of the junior college that their value-orientations have been formed to fit the "official" institutional value-orientations. The only deviations from the formal line are the social and fashionable presses of the moment, such as "anti-establishmentarianism."

8. *Value-ranking patterns of staff members who perceive the institutional environment in a similar way.* An abbreviated form of the College and University Environment Scales was also used to obtain insight into staff perceptions of their institution. Since no attempt was made to use the device for its original purpose, only the total true and false responses were used in the five general categories of the scales.

The results show that most of the subjects feel their college is *Practical* and has a *Community* atmosphere, but do not feel positive about *Awareness, Propriety,* and *Scholarship* (Table 16, page 33). A departure from the value-ranking patterns can be seen in those responding positively to *Practical* in the terminal values. *Sense of accomplishment* is ranked twelfth, with the negative group ranking it second. *World at peace* was ranked first, and *World of beauty* was rated fifth. The last two terminal values were placed tenth or lower by the others.

In the instrumental values, the pattern for those who responded true to *Community* and *Scholarship* showed only a slight difference in the values *Imaginative* and *Self-controlled.* Otherwise the instrumental value-ranking patterns were almost identical.

9. *Value-ranking patterns of staff members who attribute the same reasons to students for attending junior college.* The practical views held by the staff of the junior college are reflected in the responses to why students attend college—namely, *To get training for a job.* The other major reasons included *To enjoy the social life, To please parents,* and *To apply for a draft deferment.* None of the academic reasons seem to appeal to the subjects. Only 80 thought getting a "basic education and an appreciation of ideas" was the reason for attending junior college (Table 15, page 32).

The subjects give the students little credit for thoughtfulness in their reasons for obtaining higher education. With four or five exceptions, the value-ranking patterns of all respondents to the major reasons for attending college were the same. This indicates that, regardless of the value-orientation of the subjects, they have in common a somewhat low opinion of students' motivations for attending college.

The major difference in value-ranking patterns in the terminal list was *Salvation,* ranked seventh by those who checked *To get training for a job* as a reason for attending college. Those who thought the "social life" reason was important ranked *Exciting life* second, as opposed to the lower rank given it by others. In the instrumental values, the group checking "social life" seemed to deviate most on two values, *Forgiving*

and *Helpful*. The group checking "athletics" also deviated in the instrumental values, though no rationale for the choice was apparent. For example, *Cheerful* was ranked higher, *Courageous* lower, *Forgiving* higher, and *Loving* lower than in the other groups.

The following conclusions are justified by the data relating value patterns to selected items and perceptions. In essence, the subjects, divided by sex, age, teaching field, etc., have similar value-ranking patterns. The similarity was so uniform and universal that some kind of distinct separation between the subjects' value-orientations and their perceptions of the junior college environment became obvious. The orientation to the institution is negative (Rokeach's "disbelief system"?) and the orientation to personality is positive—in a self-centered context.

SUMMARY, CONCLUSIONS, AND SUGGESTIONS FOR FURTHER STUDY

chapter 5

Florence Brawer has recently published a conceptual synthesis for a "model" of the individual. Her basic concept of the problem of personality and behavior is similar to the one that prompted this study, and the rationale presented by Brawer has important concepts that bear on the conclusions in this investigation:

> The modes [traits] are the way the person demonstrates *what he is about*. They provide a conceptual foundation upon which the observer may build descriptions of an individual's behavior and they also represent a set of dimensions by which the person may understand himself (23:13).

This study directed its attention to the question, "What is the junior college teacher, as a person, about?" The particular trait used as a key element in studying the dimensions of the junior college teacher, as well as of the institution, was the priority of values he held.

These priorities were compared to the individual's perception of his role and his working environment. Brawer also attempted to identify the person's perception of his relationships with students and colleagues. The purpose was to provide a clearer definition of the values and to identify characteristics of "institutional personalities."

I. *Summary of the Study*

It was thought necessary to establish working definitions of several such highly subjective terms as "personality," "perception," "values," and what has been referred to as the "institutional personality."

Personality was used to mean the person's psychophysical system in relation to *his* concept of his environment; it concerned his needs and his satisfaction of those needs. The study of the literature led to the conclusion that personality is not a single entity but a composite of many physical and psychological elements. Among the more important of these elements are values.

These comments are unique neither to this investigation nor to the world of psychology. The definition was made broad enough to include whatever rational concept of personality might fit a study of individuals. In this way, specific theories of personality might be used as a basis for further study of the junior college teacher and his perceptions of the institution, the students, his colleagues, and his own role in the junior college environment.

Perception and roles were defined as what the person "sees" as "reality," for the person will perceive his world according to his value-orientation and needs. In addition to the "self" determinants of perception, there are external presses such as social mores and customs. The individual himself constitutes an internal press, especially as expressed in terms of his needs. There are also learned perceptions, described by Newcomb as "habits of response." In this study, the question of perception concentrated on whether the institution—that is, the junior college, however it may be defined—determined the perceptions of the teacher or whether the teacher's personality, as expressed through his values, determined the perceptions of the institution and the teacher's role in it.

In using the term "value," a basic concept was adhered to at all times, namely that each personality has a value-orientation and will favor certain end-existences and certain modes of conduct according to his particular value-orientation. He will use these systems as criteria in choosing certain modes of behavior and they will contribute heavily to his belief system. Thus, within each person is a hierarchy of values that influence the decisions or choices he will make when faced with different situations requiring action. The *immediate act* will depend on the "instrumental" value hierarchy within a person's value-orientation; the *long-range goals* will be influenced by the priority given to certain "terminal" values.

The phrase "institutional personality" was devised for this study and implies that the institution is a "living entity," given its "personality" by the individuals who make up its population. However, institutions—the same as individuals—are subject to presses, both internal and external. The junior college, as an institution, falls into a classification, but each institution within the classification has its own personality. The institution can be only as effective as the members of the organization permit it to be. If the staff rejects the institution and attempts to function apart from its frame of reference, the institution will stagnate and finally cease to have an identity.

The study was based on this rationale, and the conclusions and analyses of the data were founded on these definitions and on the writings of experts in the field.

II. *Conclusions of the Study*

The conclusions are divided into two categories: first, those directly related to the stated purposes; second, those that are interpretative and based on definitions and assumptions described earlier.

A. *Conclusions based on descriptive data.* The first two purposes dealt with value-ranking patterns of the total number of subjects surveyed and with contrasts in value rankings of each institution. It is the conclusion of the investigator that the subjects surveyed differentiate between the terminal values and the instrumental values. The composite desired end-states of existence are *personal* while the composite modes of conduct relate more directly to their *professional* lives. The terminal values are considered to be more closely related to the satisfaction of needs and have little to do with the outside world. The desired ends ranked highest, according to the composite median score, were self-oriented rather than socially oriented. *Freedom,* for example, is not equated with *Equality. Freedom,* therefore, can be interpreted to mean freedom for the self only and not for all people. *Self-respect* and *Sense of accomplishment* were first and second in the overall composite ranking and were prized more highly than *Family security, Freedom, Equality, World at peace, World of beauty,* or *Wisdom.*

Contrary to the hue and cry for social justice and peace heard in the colleges throughout the country, the teachers in these three junior colleges are definitely more concerned with their own sense of well-being. This concern with self goes beyond the material aspect of life. The subjects are concerned with self as "self," which does not include the accumulation of the comforts of life.

A certain amount of lip service is paid to the intellectual liberalism of the times. *National security* and *Salvation* are ranked last as terminal values, and the materialistic *Comfortable life* is thirteenth. On the other hand, a transition may be taking place in the priority of values if the desired end-states of existence are considered in a traditional or in a progressive context. For example, *Pleasure* can be interpreted as having a traditionally undesirable social meaning. In a puritan sense, *Pleasure* can be extended to mean "sin." Likewise, *Salvation* is a traditional puritan value. That these were ranked very low by the subjects could indicate a trend toward a new arrangement of priorities. *Equality,* however, a new desired end-state of existence, is not ranked higher than eleventh in the overall composite ranking. *World at peace* is a low twelfth, compared with *Self-respect,* which was ranked first.

The self-centeredness of the terminal values is given greater credence when one examines the contrast in values between *Freedom* and *Equality, Sense of accomplishment* and *Social recognition,* and *Inner harmony* and *World at peace.* One could hardly say that this composite value pattern is easily identified as the pattern of a "teacher" in the traditional sense. More freely interpreted, the patterns are more like those of an industrialist of the Robber Baron era at the turn of the century.

Earlier, reference was made to the Chinese philosophy of Yin and Yang. It is interesting to note that, in terms of Asian philosophy, *Self-respect* would be considered the height of selfishness when placed above *Inner harmony* or *Family security. Self-respect* (self-esteem) is "earned" through

Wisdom, True friendship, Forgiveness, maintaining and defending one's social order, and intellectual pursuits. It is not a *de facto* status that comes with mere appointment to a position.

In addition to those within the terminal values, other conflicts appear between the terminal values and the modes of conduct that supposedly lead to these desired end-states of existence. For example, *Self-respect* is ranked first in the terminal list, but *Ambitious, Imaginative, Intellectual, Forgiving,* and *Polite* are all ranked lower than eleventh on the instrumental values list. Can an individual command *Self-respect* without behaving logically, intelligently, forgivingly, or courteously? Can one achieve a *Sense of accomplishment* without *Ambition, Imagination,* or *Self-control,* all ranked low as modes of conduct? How can *Freedom* be achieved without a certain amount of order and self-discipline, as implied in the instrumental value *Obedient,* described as "dutiful, respectful," but ranked very low in the composite overall rankings? Though there are differences in the upper half of the terminal values list, there is a universality in the last three or four items.

In the instrumental list, notable differences appear in the upper-middle area. Suburban College ranks *Loving* third and Urban and Rural Colleges rank it twelfth and eleventh. *Helpful* was eleventh at Suburban College and sixth and fourth at Urban and Rural Colleges. Unlike the terminal values, the three colleges seem to agree on the first two instrumental values, *Honest* and *Broadminded.* The last three values were ranked identically at all three schools.

The reasons for these differences between colleges are probably a combination of factors, stemming from the different community presses and the personality of the administrator who hires the teachers. It seems likely that administrative preferences dictate many of the personality types at each institution. As noted in George Pratt's study, administrators often seek particular personalities to teach in their institution (156). Thus, the institutional personality may be the result of the informal goals and objectives referred to by Prethus. The ultimate illustration is O'Connell's "importance of ceremony" that a junior college must not forget.

These conclusions on staff values are supported by data collected from the staff survey asking for perceptions and opinions of the subjects at each institution. Two major reflections appear in the responses of the subjects. First, there is a negative reaction to the institution. It is the "establishment," representing an authority that curtails achievement of personal goals. Moreover, the institution and the philosophy that prompted its founding appear not to have affected the subjects. They do not seem to fully understand the junior college philosophy or the institution that is its result.

The second reflection is the self-centeredness of the subjects in their perceptions of their own roles, the students, and the institution. The subjects considered themselves above average in all items that involved

them as members of an academic community but only average or below when the institution was involved. Prestige and fulfillment of personal needs are apparently more highly desired by the subjects than teaching *per se*.

It is interesting to note that, in the freshman survey,* where many of the same questions were asked, exactly opposite responses were recorded for students and teachers. This leads to the question of which values, personal or professional, most influence a teacher's perception of his role as a teacher. The subjects felt that students attend college for reasons that have little bearing on learning, and most felt that their institution lacked *Awareness, Propriety,* and *Scholarship*. Yet they thought long-range data were needed on how effective they were as teachers!

Some correlation is discernible between the self-centeredness in their value rankings and the qualities the teachers wanted their students to gain. "The ability to evaluate critically and objectively" was ranked first, and "a conscious awareness of self" was second. "Sensitivity to a world of beauty" was sixth of six choices, which corresponds to the low composite ranking given the terminal value, *World of beauty*. The low ranking given to a "sense of social consciousness" also supports the idea that the subjects are not as concerned with society in general as they are with self. A similar pattern is visible in the item asking what kind of education the junior college should help students acquire. "Self knowledge and personal identity" ranked first at two colleges.

A disconcerting revelation of the data collected was that all the subjects, regardless of the category of their perception of the institution, of the students, or of themselves, tend to have similar value-ranking patterns. The sharpest deviation appeared in the subcategory dealing with subject matter. The values that differed, however, seem to have no logical connection with any particular subject matter. The subjects have a common attitude toward the institution and the students, regardless of their individual value-orientation. This was clearly brought out in the cross-tabulation of value rankings and staff perceptions of the institution and their roles in it.

B. *Conclusions based on assumptions and interpretations.* At first glance, one might say that these value-ranking patterns could be those of any group of 238 subjects. However, these are the responses of teachers and administrators of junior colleges, people who supposedly perform a specific and highly specialized task in what is claimed to be a unique institution of learning. Yet a good number of the subjects reject, or do not understand, the basic rationale for the unique and specialized task they are performing.

The idea that the teacher is a dedicated person, giving his all for the welfare of his students, perpetuating society's traditions, and passing on civilization is an old, tired bit of dogma. At one time, it may have been

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* See footnote, p. 14.

true, but that time has long passed. The teachers today are a different breed. They are engaged in a profession of which they seemingly know little and take little time to enlighten themselves.*

It may be that the junior college teacher today is a victim of revolutionary times in the history of education and, indeed, of the country. If this is true, however, it would be even more important for the teacher to be well organized in his value-orientations. If the public education system is to be a stabilizing force in the chaotic era of the seventies, the teachers in that system must be more stable than is shown by the value-orientations of the subjects in this study.

Of all the professions in American society, the teacher in higher education is most directly involved with what the younger generation wants and needs. The real exposure to the world of beauty, world of reality, freedom, equality, and a mature understanding of life is—or should be—in the colleges of this country. Logical reasoning, intelligent decision-making, and choices based on a sound value-orientation are—or should be—taught and learned in schools, not in the streets or even necessarily at home. Otherwise, there is little justification for the emphasis placed on public education.

On the surface, the subjects in this study appeared to be liberal thinkers. However, a closer examination of value patterns show they are not so stereotyped. It would be interesting to contrast these personalities with those Adorno and others have classified as authoritarian (3). There is also a rather disturbing similarity between the personalities of these teachers, with their self-centered value-orientations, and the descriptions given by Eric Hoffer of the "true believer" (87).

The teachers are not radical leftists, as many would have society believe. The ones in this survey are more nearly ultra-conservative, especially in their evaluations of themselves. They express a need to be free to achieve their *own* desired ends. This could result, and in many cases has resulted, in the militant who seeks to neutralize the establishment and to remove it as a symbol of authority representing some obstacle to fulfillment of his needs and sense of accomplishment.

It is strange that the subjects of this study, over half of whom are 40 years or older, should share that sentiment. It is also appalling that people who have spent so much time teaching in the junior college should consider themselves average or below average in understanding and accepting the junior college philosophy. This point is important, for this study contends that the "institution" is created by those who make up its population. The staff members must give the institution the substance it needs. No other segment of society, students included, can provide this necessary element.

Unfortunately, the value patterns do not indicate that the teachers of the junior colleges in this survey can alter the institutions to fit

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* Were they ever different?

the needs of the new generation. It is unlikely that personalities so self-centered in their value-orientations would radically change their mode of conduct to fit anyone else's desired end-state of existence—in spite of student demands to the contrary.

The idea that self-centeredness is a fixation with the subjects could probably be supported by comparing the demands of the teacher organizations for "better" teaching conditions. These usually include smaller classes, higher salaries, more autonomy, academic freedom, and other such matters. Perhaps the term "professional" has begun to take on new meanings; just as there is a transition taking place in the priorities of values, so there may be a transition in the definition and responsibilities of a teacher.

A major concern of this study is whether a self-centered personality can give the junior college a stable institutional personality. Or does the junior college, (being neither fish nor fowl in higher education) paying good salaries and attempting to be all things to all men, corrupt the value-orientations of the teachers and administrators? Do the staff members in the junior college already have these value-orientations when they become teachers, or does the institution nourish them?

Prethus describes a stereotype, which he calls "the indifferent" in his account of the organizational society, and close similarities to this type can be seen in the personalities, as reflected by value patterns, in this study.

> The indifferent's rejection of status and prestige values often insures a felicitous accommodation. . . . He rejects the status anxiety, the success striving, the self-discipline, and the conformity demanded of self and family that confront the upward-mobile. In this sense, the indifferent is the most "normal" of individuals . . . they try to build their real life outside their work.
>
> This separation of work from "personal" life underlies the indifferent's perception of the bureaucratic situation. Aware of his essentially commercial nexus with the organization, he resists the image of himself as a commodity. Although he must accept the economic bargain, selling his skill and energy for 40 hours a week, the remaining time is jealously guarded on his own. Since he is immune to the organization's values, loyalty is not included in the bargain. In some cases, indifference approaches hostility as noninvolvement becomes a form of retaliation for his instrumental role (158:218-220).

Plainly stated, the subjects in this survey isolate themselves from their work; they reject the institution, of which they should be the most vital part. They hold themselves in high esteem, especially in an academic sense, yet they negate the modes of conduct that one would assume help to bring about their desired ends. Since, it may be argued, few people have given much thought to values and value-orientations, it is reasonable to find some confusion in the subjects' value-orientations. However,

these are *teachers,* who deal in value judgments that are vital to the process of learning; they are not people off the street.

III. *Suggestions for Further Study*

Research in education has been almost meaningless in terms of making the learning process more effective. As many point out, the emphasis has been on mundane and minute details of the external frame of the educational entity, be it the junior college or kindergarten. The process seems to be in reverse. Little is done to identify what is being studied—namely, the environment and the personalities that make up the environment. It seems more fruitful to begin with studies of the people than merely to count "items," be they students, doctorates, or books in the library.

Without this kind of research, the "changes" in the educational system will most likely continue to be superficial innovations of a mechanical nature, which, according to this and other surveys, are rejected by most of the teachers anyway. As an example, most teachers in this study preferred more traditional methods of teaching. The only real "change" was in giving a pass/fail grade—and this, it can be argued, is actually for the benefit of the teacher, not of the student.

The needed changes are not material: the needs of the present generation cannot be met by bigger and better buildings or electronic gadgets. What, then, is the key? It is suggested that the key is the person, or persons, involved in teaching. They make the institution what it is, and only they can change it, if changes are actually needed. Since the teacher has the power and authority to cause learning, it seems fruitless to conduct experiments on teaching methods while the personalities, whose value judgments determine the course of action taken in the classroom, are unknown quantities.

In this context, some suggestions for further investigations are listed below.

A. *A study of junior college faculty values contrasted with the College and University Environment Scales.* The value survey could become a "junior college" version of the CUES questionnaire, containing items more directly related to the junior college environment.

B. *A study of values and environmental presses.* The junior college is subject to many external presses, including not only the local community but also the state government. Do the subjects' value-orientations vary according to the external environmental press? Is there a discernible conflict between the external presses and value-orientations of the members of an institution? If so, how is it reconciled?

C. *A study of contrast and conflict that may or may not exist between terminal values and instrumental values of junior college teachers.* A selected group of questions could be devised to relate more directly to end-states of existence and modes of conduct as they concern teaching roles and perceptions of the institution.

D. *A study of institutions by comparing value-orientations with responses to a specially prepared questionnaire.* In such a study, the terminal values could be used alone as personal values or the instrumental values could be used only as modes of conduct in teaching within a perceived environment.

E. *A study of values of high school teachers contrasted to those of junior college teachers.* This could be subdivided into subject matter—administrators, sex, age, etc. Such a survey could also be extended down to the elementary level or up to the four-year institution.

F. *A study of values and perceptions of the junior college comparing teachers with laymen (e.g., the board of trustees).* Do the people of the community hold the same values as the teachers? Do they perceive the junior college as an institution in the same manner? What kind of community presses are identifiable in comparing the values and perceptions of these two groups?

G. *A study of the "formal" institutional goals and values in contrast to the "informal" institutional goals and values of the teacher.* Research could begin with the assumption that an informal organization exists, and continue with the question of identifying its nature and characteristics.

H. *A study of "types" of institutional personalities in the junior college, similar to Prethus's classification in industrial organizations.* This would require some form of personality inventory (possibly Allport, Vernon, and Lindzey's *study of values* or Rokeach's value survey). Criteria would have to be established for classifications and specific questions devised to identify those within a particular group.

I. *A study of the values of administrators who actually interview and hire junior college teachers and their perceptions of the functions and purposes of the institution.* A contrasting, dependable variable that could be used is a corresponding survey of recently employed staff members. Pratt's study (157) suggests the value of this kind of survey.

J. *A study of the junior college as an entity with "personality traits" that distinguish it from other institutions.* Just as individuals within the organization can be classified, so can various institutions. Certain criteria would be established to identify and classify distinctive characteristics. They would be directed toward identification of institutional personality traits and of those persons who seem to contribute most to their creation.

This is a short list of studies that could be launched, inspired by certain questions raised in this investigation. Although there are many variations to the general theme of "personalities" and "perceptions" involving both individuals and institutions, all these suggested studies would try to help identify the institutional personality of a junior college.

The final observation of this study is that certain institutional conflicts seem to result from distorted perceptions and conflicting value-orientations. Such misconceptions and varied value conflicts within the per-

sonalities will likely only hinder the achievement of the institutions' goals, whatever they may be. In addition, all members of the junior college community will face greater frustrations, which will, in turn, create further alienation of teacher, administrator, institution, and student. Ironically, only teachers can remove obstacles to the achievement of institutional objectives and goals, for only they can establish or alter them.

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